The Christian Century

PUBLISHED WEEKLY

Christian Principles and Assumptions for Economic Life

A Statement by the General Board of the National Council of Churches

and

An Editorial

A Young Boy Confirmed

By Alan Paton

OCTOBER 13, 1954

In This Issue

A Missionary

sufficiently indicates in his article the background out of which it comes and the field in which he is at work. The author, it may be said, is a graduate of a university in Nebraska, a theological seminary in Illinois, and has been a postgraduate student at the Kennedy School of Missions, Hartford, Conn. Since he is stationed in an African colony whose officials are sensitive to references to the Roman Catholic Church, he has asked us to print his article anonymously.

Alan Paton

is, of course, the famed South African novelist whose *Cry, the Beloved Country* is, for us, the most moving novel in English to appear in the last half-century. His latest novel, *Too Late the Phalarope,* has added to his stature in the world of contemporary literature. At Evanston, as a lay delegate from the Anglican church in South Africa, Mr. Paton emerged as one of the World Council's most influential figures, especially with regard to racial issues. On Sept. 28 Yale conferred an honorary degree of doctor of humane literature on him. He has now returned to Lynton Road, Kloof, Natal, South Africa.

Norman Temme

is The Christian Century's new staff correspondent for the Iowa-Nebraska area. He is a pastor of the First Lutheran Church (Missouri Synod), Omaha, and does much public relations work for his denomination, including service on the committee which directs publicity for the Missouri Synod's popular TV program, "This Is the Life."

Publisher's Note

The demand for extra copies of the Sept. 22 issue continues to tax our shipping department. The rerun of that issue has arrived, and orders are again being filled in most cases on the day received. Only bundle orders (5 copies for $1) can be accepted.

Contents

Editorial

Editorial Paragraphs 1227
Christian Economic Morality 1229

Simeon Stylites

Hard Top 1231

Contributed Articles

Missions and Christian Fellowship, by a Missionary 1232
Christian Principles and Assumptions for Economic Life (A Statement by the General Board of the National Council of Churches) 1234
Meditation for a Young Boy Confirmed, by Alan Paton 1237

Books

Secularism a Myth, by Edwin E. Aubrey 1240
Books in Brief 1240

Correspondence 1242

News of the Christian World

Pittsburgh 1244
Richmond, Va. 1244
New York state 1246
Hawaii 1247
Omaha 1248
England 1251
Fiji 1253
The Church Roll 1255

The Christian Century

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Coming Events

Oct. 15-17. Christian Business Men's Committee International 17th Annual Convention, Los Angeles.
Oct. 14. Japan International Christian University Foundation Board of Directors, New York city.
Oct. 15-17. Presbyterian, U.S., Quadrennial Churchwide Men's Convention, New Orleans.
Oct. 17. Laymen's Sunday.
Oct. 17. Chicago Sunday Evening Club; Luther W. Youngdahl, speaker.
Oct. 18-21. Methodist South Central Jurisdiction United Nations Seminar, United Nations, N. Y.
Oct. 18-21. Presbyterian, U.S.A., General Council and Committees, New York city.
Oct. 18-24. United Nations Week.
Oct. 19-20. National Lutheran Council Commission on Younger Churches and Orphaned Missions Semiannual Meeting, New York city.
Oct. 19-21. Congregational Christian Annual Midwest Regional Meeting, Rockford, Ill.
Oct. 20. Andover Newton Theological School Annual Fall Convocation; H. Richard Niebuhr, Theodore O. Wedel, speakers.
Oct. 20-25. Evangelical United Brethren Women's Society of World Service Quadrennial Convention, Kitchener, Ont.
Oct. 21-Nov. 3. Moravian Church Provincial Boards Semiannual Meetings, Bethlehem, Pa.
Oct. 22-29. Lutheran World Federation Commission on World Missions, Hoekelum, Holland.
Oct. 23-28. Mennonite Brethren Church of North America Triennial General Conference, Hillsboro, Kan.
Oct. 24. United Nations Sunday.
Oct. 24. World Order Sunday (National Council of Churches Department of International Justice and Good Will).
Oct. 24. Chicago Sunday Evening Club; William V. S. Tubman, speaker.
Oct. 24-29. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Syracuse, N. Y.
Oct. 25. N.C.C. Department of Church in Town and Country Annual Meeting, Salina, Kan.
Oct. 25-27. Presbyterian, U.S.A., Council on Theological Education, Buck Hill Falls, Pa.
Oct. 25-31. International Convention of Disciples of Christ Annual Meeting, Miami, Fla.
Oct. 26-27. Presbyterian, U.S.A., Department of Radio and Television, New York city.
Oct. 26-28. Pentecostal Fellowship of North America 7th Annual Conference, Springfield, Mo.
Oct. 26-28. National Convocation on the Church in Town and Country (N.C.C. Division of Home Missions), Salina, Kan.
Oct. 26-28. Evangelical United Brethren Board of Missions Annual Meeting, Kitchener, Ont.
Oct. 27-28. Lutheran Home Mission Conference (N.L.C.) Biennial Meeting, Decorah, Iowa.
Oct. 27-29. American Council of Christian Churches 13th Annual Convention, Boston.
Oct. 28. Church World Service Board of Managers Annual Meeting, New York city.
Oct. 28-Nov. 1. Methodist Student Workers' Seminar, Nashville.
Oct. 31. Reformation Sunday.
Oct. 31. Chicago Sunday Evening Club; Charles P. Taft, speaker.
Nov. 1-30. Religion in American Life Month.
Nov. 2-4. Workshop on Wills, Annuities and Special Gifts (N.C.C. Joint Department of Stewardship and Benevolence), Buck Hill Falls, Pa.
Nov. 3-5. National Lutheran Council Executive Committee, New York city.
Nov. 3. World Community Day (N.C.C. General Department of United Church Women).

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, OCTOBER 13, 1954 NUMBER 41

EDITORIAL

IN INTERNATIONAL AFFAIRS things are happening so fast these days that it is hard to see them in proportion or in their relationships. But it *does* begin to look as though the static battlelines of the cold war are breaking up, major shifts are developing on both sides, and the total situation in Europe is more fluid than it has been for a long time. In swift succession four developments have occurred which are clearly of great importance, although their ultimate significance will not be calculable for months or years. (1) A Balkan pact has ended the ancient feud between Yugoslavia and Greece-Turkey. (2) Marshal Tito has accepted a solution of the Trieste deadlock which should end the tension between Yugoslavia and Italy. (3) Anthony Eden has lifted western Europe out of the despair which followed France's rejection of the European Defense Community scheme by negotiating an amendment of the nearly forgotten Brussels pact of 1948 which will arm western Germany but under controls Premier Mendès-France has accepted as sufficient for French safety. (4) Mr. Dulles, in his speech at the U.N., put the Soviet Union so on the defensive regarding disarmament, of both atomic and conventional weapons, that Mr. Vishinsky has had to make a number of concessions to persuade the world that the Kremlin is ready and eager for honest disarmament negotiations. To be sure, there remain question marks sprinkled all over this hopeful picture. Can Mendès-France, for instance, convince his National Assembly that *any* safeguards will adequately protect France from a rearmed western Germany? Or can any restoration of German sovereignty satisfy the Germans while their country remains partitioned? Nevertheless, suddenly there is hope and action where a month ago there was pessimism and stagnation.

On the Eve of Great Events?

Concerning the McCarthy Censure Report

THE REPORT of the Senate's select committee recommending censure for Senator McCarthy is such an impressively self-authenticating document that it's a pity 99 per cent of the American people will never read it. One hardly knows whether to be more grateful for the calm courage with which Senator Watkins and his five colleagues carried out their unpleasant task or for the restraint and acumen of their findings. We will not review those findings here; that has been sufficiently done by the newspapers. There are, however, three comments on this inquiry we wish to add to the national chorus of praise for the committee's work. First, it still seems to us that the greatest contribution to the nation's welfare made by the Watkins committee was not its report but the way in which the hearings were conducted and the material gathered on which the report was based. After this, congressional hearings will find it harder to make the public believe they need to be televised vaudeville. Second, the report as it stands is not an end in itself. If approved it will leave the Senate with unfinished business on its hands, for one of its two recommendations for censure concerns Senator McCarthy's refusal to give a Senate committee an explanation of his peculiar financial transactions. Third, amid the praise for the six senators on the Watkins committee and the three others who were mainly instrumental in having the committee formed—Flanders, Fulbright and Morse—almost no recognition is being given the man who really started the Wisconsin senator down the political skids. That man was Senator William Benton of Connecticut, with his 1951 resolution for McCarthy's expulsion which brought into being the Hennings committee of which, says the Watkins report, McCarthy was "contemptuous, contumacious and obstructive." Senator Benton threw away his own political career by daring to stand up to McCarthy when others quailed. But his courage set in motion the train of events which have now brought the Watkins report.

Dodging Governmental Responsibility

ONE OF THE TERMS most often heard at the Evanston assembly of the World Council of Churches was "responsibility." The representatives of the churches went away from their meeting pretty well agreed that while Christian commitment did not require an endorsement of capitalist or communist society, it did require ceaseless effort to establish a responsible society. We wish Godspeed to the World Council and to any subordinate Christian bodies which try to spread that idea over the globe. Recent events in this country, however, make us wonder whether our national leaders have not concluded that the art of politics in a democracy consists in evading responsibility. Certainly both the legislative and executive branches of the U.S. government have recently shown their intention of avoiding just as long as possible standing up and being counted on subjects in which the voters have a more than passive interest. The first such demonstration was given by the legislative branch when the leaders of

the Senate, both Republican and Democratic, agreed that body should not meet to pass on the McCarthy censure proposal made by the Watkins committee until after the November elections. Any voter who dares ask his senator how he will vote on that searching report, therefore, is likely to be told that it would be improper for one who is to act in a quasi-judicial matter to state his intentions before November 8. And the citizen who thinks this is a test by which he would like to judge the fitness of his senator to continue to represent him is left in the dark. The second evasion is being resorted to by Secretary Wilson and the defense department. It consists in keeping under cover the terms of the bill the department will introduce when Congress reassembles to extend the draft and set up a system of army reserves. Mr. Wilson says it will not provide for UMT, but he is carefully vague about what it will provide for. This may turn out to be a reserve system hardly distinguishable, except in name, from UMT. Although this proposed legislation is virtually ready to go into the congressional hopper, none of its details will be revealed, says Mr. Wilson, until after election. Why? Obviously so that no voter can ask his congressman and senators embarrassing questions about how they will vote. Neither legislative nor executive branch wants the voters to know what it intends to do—until it is too late for that knowledge to register at the polls. This is government by evasion. It doesn't belong in a responsible society.

Why By-Pass the U.N. On Atomic Pool?

MR. DULLES said what most of the world was hoping he would when he addressed the assembly of the United Nations two days after the ninth session opened. He certified President Eisenhower's earnestness in proposing an international pool of fissionable materials for use in developing peaceful uses of atomic energy. The United States, he said, believed the plan which the President privately laid before the other nations was simple, workable and could be put into effect without in any way disturbing the world's balance of military power. Since the Soviet Union had not been ready to cooperate, the U.S. would wait no longer but would proceed at once to put the Eisenhower proposal into practice, working with as many other governments as desired and leaving the door open for the rest to come in as soon as they changed their minds. So far, so good. *Very* good, in fact. But the Eisenhower plan, as Mr. Dulles outlined it, was narrowly limited. It went nowhere nearly as far, for instance, as did Atomic Energy Commissioner Thomas E. Murray when he proposed that a nuclear power reactor should be given Japan to help that first victim of the atomic age overcome the power shortage which so directly contributes to its poverty. Moreover, Mr. Dulles, while acknowledging that most American foreign policy interests for the previous year had been with matters kept outside U.N. supervision, proposed that the atomic pool now to be set up without waiting for Russian participation should be under a new international agency again outside the U.N. By the Eisenhower-Dulles plan the U.N. would be reduced to the minor role of calling an international conference of scientists "to consider this whole vast subject." Perhaps Lester B. Pearson, Canada's secretary for external affairs, knew that Mr. Dulles was about to plump for another brush-off of the U.N., for in a speech delivered immediately ahead of that by the U.S. secretary of state Mr. Pearson said, "This [atomic materials pool plan] is certainly one case in which we should not by-pass the United Nations." It certainly is, and Mr. Dulles leaves many of his American friends sadly puzzled when he proposes to do so.

Chinese Christians Hold Their Own 'Evanston'

CHINESE CHRISTIANS were the most conspicuous and regretted absentees at Evanston. But while they stayed away from the assembly of the World Council, which they have called a "tool of Anglo-American imperialism" ever since its Central Committee condemned the communist invasion of South Korea, they were holding a sort of "Evanston" of their own. At Peking from July 22 to August 8, 232 delegates from 62 denominations and church organizations moved a long way toward a united Protestant front for China. The "First National Protestant Church Conference" reorganized the old "Three Self-Reforms Movement" and the "Oppose America—Aid Korea Movement"—the two main interests of the Chinese churches since the communists took over—into a "Patriotic Protestant Chinese National Movement." As might have been expected, Y. T. Wu, the former Y.M.C.A. secretary who has been most conspicuous in working with the communists, is president of the new federation. Bishop Robin Chen, Bishop Chiang Ch'ang Chuan and Dr. Wu Yi-fang are among the vice-presidents. In the 40 names on the executive committee we note that of Dr. T. C. Chao, former president of the World Council of Churches. The aims announced for the new federation show how completely the churches have been geared into the government's program. The new body is to support the Chinese constitution just promulgated by Mao Tze-tung; it is to "protect world peace" and "oppose American occupation of Taiwan"—a purely propaganda description of the status of Formosa; it is "to stimulate the church throughout the nation to continue studies of patriotic movements, and to purge imperialistic elements and influences, thus unifying the church." But that Chinese Protestantism has not gone entirely Erastian was revealed by the Chinese press when it stated, as did articles just before the Peking meeting, that one reason for holding the meeting and pushing through the reorganization of the old movements was that so many Protestant Christians (estimated at approximately 60 per cent) had not joined the two earlier organizations.

United Presbyterians Pioneer In Mission Transfer

SIX LINES in the staff correspondence from Philadelphia on page 1214 of last week's Century may point toward a revolutionary change in the administration of missionary agencies maintained by Western churches. The brief item stated that "the United Presbyterian Board of Foreign Missions is celebrating the centennial of its mission in Egypt. Glenn P. Reed, general secretary, has been elected to a newly created office—foreign secretary for all

the church's missions, with headquarters at Asmara, Eritrea." Dr. Reed and his family were booked to sail for his new post during the last week in September. We do not know much about the details of this change which the United Presbyterians are making in the way their foreign board operates. All our information comes from the columns of their denominational weekly, the *United Presbyterian*. This simply tells us that the new office has been established at Asmara, which was the capital of the old Italian colony of Eritrea and is now the principal city in this province of Ethiopia. Dr. Reed, who spent 15 years as a missionary in the Sudan before his election as general secretary of the foreign missions board in 1938, has been succeeded at the home base by the Rev. T. Donald Black, who gives up the pastorate of the Boulevard church in Philadelphia. But Dr. Reed, in his new post as foreign secretary, will be expected to supervise the United Presbyterians' five mission fields directly from Asmara. Here is the first instance of a development which arrival of the air age has rendered overdue. Why, when communications have been made so swift and easy, should it be taken for granted that Christian missions must continue to be run from New York or London or Toronto or Paris? Everyone knows that this adds to the "foreignness" handicap under which the enterprise labors. It is doubtful that it adds anything to the effectiveness of the missionaries. Dr. Reed, we believe, will make a much more helpful contribution from Asmara than he could from Philadelphia. To be sure, the United Presbyterian missions, lumped in a comparatively small area in the Middle East, offer a propitious situation for the success of this experiment. But the principle of decentralization and "de-Westernization" is the important thing, and we hope that Dr. Reed will prove only the first in a procession of mission board executives moving to front-line posts.

Archbishop to Lead Fight at U.N.

WHEN THE QUESTION of self-determination for Cyprus comes before the current session of the U.N. Assembly, the world will be given a demonstration of the part which the Greek Orthodox Church is playing in making *enosis* (reunion of the island with Greece) an explosive international issue. Archbishop Macarios heads the three-man Cypriot delegation which will push the claims for independence from Great Britain. Just when the U.N. will reach that point on its agenda at which the Cyprus issue is to be debated is not yet known. Meanwhile, the annual conference of the British Labor party has condemned the Churchill government for refusing to grant self-determination and the Greek Evangelical Church has denied charges made in Athens that its members sympathize with the British determination to retain the island. ¶The tiny principality of Monaco, which has obtained considerable revenue from issuing special series of postage stamps honoring various Roman Catholic saints, is now to tap the Protestant philatelist market by putting out four stamps in honor of Albert Schweitzer. ¶Since its publication three years ago almost 3 million copies of the Revised Standard Version of the Bible have been sold. The exact figure is 2,926,723—a record for U.S. publishing. ¶At least two missionaries and probably several Japanese leaders of the Kyodan (the United Church of Christ in Japan) lost their lives when the ferry Toya Maru overturned in a recent typhoon. All were on their way to the annual meeting of the Cooperative Evangelism Commission of the Kyodan, which was to be held at Kutsukake near Karuizawa. The body of Harry Dean Leeper, Methodist and secretary for college work of the Y.M.C.A. in Japan, has been recovered. He had been a speaker at the student conferences in Evanston, held at the time of the World Council assembly. The body of Alfred R. Stone, United Church of Canada and secretary of the committee, is still missing as this is written. ¶Bishop Peter regaled the Hungarian parliament, on his return from Evanston, with an account of gang shootings in Chicago while the World Council assembly was in session and a charge that "certain American political figures and official organs attempted to confuse the joy of our meeting with shrewd machinations." There was a factual basis for most of what he said, but as a picture of the Evanston assembly it blacked out everything that might tell against the communist propaganda line.

Christian Economic Morality

WHAT SHOULD BE the relation between Christian principles and the assumptions and decisions of modern economic life? A major attempt to answer this important question was recently made by the National Council of Churches. On September 15 its General Board adopted the statement which appears in this issue, beginning on page 1234. "Christian Principles and Assumptions for Economic Life" does not pretend to be the infallible last word on a subject of perennial and inescapable concern. Nevertheless it undoubtedly constitutes a landmark for Christian thinking on this vital matter. It deserves and will receive careful study in the churches. In addition, it will repay meticulous analysis by economists, businessmen, labor leaders, lawyers and all who are concerned with economic life.

I

More than a hundred Christian leaders, drawn from all the major vocations relevant to the subject, took part in the process of study and discussion which led to the adoption of this statement. They were called together by the department of the church and economic life, which is a part of the Division of Christian Life and Work of the National Council. While great credit for the achievement should go to Charles P. Taft and Cameron P. Hall, chairman and executive secretary respectively of the department of the church and economic life, they are the first to insist—and to prove their point with attendance records at many meetings—that the statement was in fact the product of large-scale democratic participation by the economists, labor leaders, theologians, businessmen and other members of the department.

The first hurdle, and almost the last, which had to be surmounted was the conviction on the part of some that economic life should lie outside the scope of church and

National Council concern. Chief among these were a majority of the group known as the National Lay Committee. This group was formed in 1950 to help finance the beginnings of the National Council. It has no constitutional status and is scheduled to go out of existence in a few months. At the September 15 meeting of the General Board the committee presented a statement signed by 104 of its members and requested that this "Affirmation" be published with the statement proposed by the department. After long discussion, the proposal was voted down 77 to 4. The point of view of the signers is indicated in the following excerpts:

> Desiring the will of God to be done through the church . . . and desiring to exalt the Lord Jesus Christ in accomplishing the spiritual work of his Kingdom in our generation, we affirm: First, our belief in the spiritual nature of the church of Jesus Christ, as distinguished from a secular organization. . . . Members of the church are also citizens of the state with responsibility to express their Christian convictions and life in secular realms, such as economics, politics and social relationships, but this is not the function of the corporate church. . . . Fifth, a Christian society is a voluntary society, where the rights and dignity of the individual are respected, where economic decisions are arrived at in the free market place, political decisions are made by a representative government operating within the framework of moral law and all are free to worship God as God reveals his holy will to them. . . . Seventh, we believe the pervading purpose of God's will extends to every aspect of life and suggest no limitation on its application to the affairs of men. . . . However, our committee believes the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy, having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe the National Council has a mandate to engage in such activities. . . . We fervently hope and pray that a workable reconciliation of all divergent views may be accomplished and a plan worked out under which real lay participation, truly representative of its constituency, can function within the structure of the National Council to the end that we may all work cooperatively together for the greater glory of God and the redemption of all mankind.

II

In opposing this "Affirmation" and supporting the main document on "Christian Principles and Assumptions for Economic Life," Mr. Taft pointed out that while the document was referred to the churches for study, the General Board should expect that it and the National Council will be held responsible for their action in approving it for study. He said the point at issue is whether the church has a responsibility to aid men in their vocations. B. E. Hutchinson, Episcopal layman who is also an official of the Chrysler corporation, said: "I am happy to say that there is a very large part of the [department's] statement with which I am in hearty agreement." He felt the principal objection to the statement was that "it puts too much emphasis upon authoritarianism" and presented the lay committee's "Affirmation" for transmission along with the department's document. Mrs. James Wyker of United Church Women opposed giving the two documents equal status on the ground that the point of view of the lay committee had received consideration in the drafting of the department's statement.

Perhaps the most effective speech made in support of the department statement, in addition to Mr. Taft's, came from President John A. Mackay of Princeton Theological Seminary. He commended proponents of both positions for conducting the discussion on a high level and in good spirit, but said refusal to act on the main proposal before them would be a serious evasion of Christian duty. He said it is not in accord with the highest Christian tradition to say that the prophetic role of Christianity should be discharged by individuals acting outside the church. "That reduces the church to the status of the Sanhedrin, which refused to be prophetic." He said that abdication by the church of its prophetic responsibility in modern times had given rise to fascism and communism. A number of other members of the board spoke, but confined their remarks mostly to procedural questions.

III

One interesting aspect of the N.C.C. statement is its success in discussing principles essential to a Christian economics without losing itself in technical complexities or pressing immediacies. It does not use the words capitalism, socialism or communism. It does not discuss dialectical materialism or laissez faire or anything in between. Some will search here in vain for a pronouncement on collective bargaining or an endorsement of the labor or cooperative movements. Others will anticipate a discussion of tariffs or of trusts, or expect to see Taft-Hartley laid out this way or that. Many will seek fruitlessly for the mind of the churches on taxes, or reciprocal trade, or unemployment, or the guaranteed annual wage, or agricultural surpluses and parities, or the peacetime uses of atomic energy. None of these economic matters is discussed in this statement.

What value then has a remedy which seems to have no application to any of these issues where the economic shoe pinches? A great deal. In the first place, this is a discussion of Christian *principles and assumptions*. It establishes first the right of Christian churches to deal with these matters. Then it describes the fundamental religious and ethical assumptions which directly bear on the economic order—God's sovereignty, man's freedom as he discovers and does the will of God, man's dignity as a child of God, the right relations between men, the nature of freedom, the role of economic institutions. Having laid this foundation, the statement then confronts courageously the misconceptions, some of them regrettably current in the churches, which obstruct the operation of these principles. These include the belief that our economic system is ordained by God, that benevolent intentions give the powerful the right to dominate, that either socialization or complete individualism can guarantee economic justice. The terms in which these misconceptions are discussed are likely to arouse anguished outcries in many quarters.

But the statement does not quail before the demand that these principles be applied. It proceeds to set forth thirteen "norms for guidance of Christians in their judgment of economic institutions and practices and in their personal decisions in their various occupations." Proof that this section was not dominated by theoreticians appears in the fact that the first norm recognizes that economics is the realm of necessity—a man must eat to live. It says: "All ethical demands upon economic institutions must

take account of the importance of efficiency and productivity in the satisfying of human needs, as essential marks of a sound economy which seeks the maximum welfare of the greatest number of people." Successive norms then are assurance of at least a minimum standard of living for everybody, equal opportunities for youth to develop their capacities, adequate economic means for wholesome family life, resistance to economic injustice based on racial or group discrimination.

The right to work is balanced by the right of the employer to expect honest work in return for a fair wage. To incentives such as economic security, social approval and self-improvement are added Christian concern for the welfare of the community. Private ownership of property is encouraged, but we are warned that Christianity has something to say concerning acquiring and using and thinking about property. Some inequalities are defended, but injustices based on inequalities are placed under criticism. The statement declares economic institutions must beware of restricting political freedom. It points out that economic decisions are rapidly evolving to the place where they are made by groups, which may have political as well as economic aspects, and which rightly claim the participation of Christians. Finally, it points out that economic decisions have a worldwide dimension and cannot be isolated from the effects of revolutionary movements.

The contributions of the church to all this, according to this statement, are not negligible. Its role is to turn Christian principles into love that seeks man's welfare because he is a child of God and into humility that sees how often we err and come under God's judgment. The church should train its members to understand their work as their Christian vocation, and should behave in its own economic relationships in a way that is consistent with its Christian mission, instead of being often "no better than those which the church condemns in the secular world." It should recognize its need for the special knowledge and experience in many economic matters which it often lacks and pay attention to those who possess these things. And it should never shrink from moving in with its people to see economic relationships as a participant, rather than as a spectator, knowing that its faith is not in vain.

This then is an essential Christian introduction to thinking about the economic order. It begins at the right place and lays a solid foundation. Nobody could start with this document as his foundation and logically raise on it a structure of dialectical or any other kind of materialism. Neither would it be possible to make it the underpinning for a doctrine of laissez faire, or any other kind of determinism. In this statement responsibility is combined with freedom to bring the economic man into the light of heaven and make him the whole man, the child of God.

Hard Top

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you got a hard top? I am not asking about the density of your skull; that would not be a polite question. I mean, Do you have one of the new convertible cars, the last word in this year's models? They are convertible, except that they do not convert. The top has radiant colors, but it is hard and does not push back. These models have a powerful appeal for people whose passion to be utterly up to date is so strong that they will turn in any car that does not have the latest look.

When you hear those words "hard top," however, it is difficult to keep from thinking of the human skull. The turtle is not the only hard top in the animal kingdom. Man frequently has him beat a mile. Some of the hardiest specimens are people whose brains have set solid. There is no more chance for a new idea to get into their top than there is for a breeze to blow through a billiard ball. The material is the same in both cases.

Think of the hard tops of history. What a gallery! My favorite is an astronomer of Florence, named Sissi, who engaged in controversy with Galileo. He pointed out that since there were seven openings in the head (two eyes, two ears, two nostrils and one mouth), seven metals, seven deadly sins, there could be only seven planets, else the whole beautiful scheme would fall to the ground. He was not looking at the world, but just playing a nice little game of Seven-Up. Then there were the generations of Scotsmen who would not eat potatoes because potatoes were not mentioned in the Bible.

Boys with as hard a top as any were those religionists who, back in 1721, furiously attacked a Dr. Boylston of Boston, who pioneered in the fight against smallpox by vaccinating his own son. These prophets cried out, "Smallpox is a judgment of God on the sins of the people, and to try to prevent it is to provoke him more." Another hard top impervious to ideas was the citizen of Cambridge, Massachusetts, who fulminated against his fellow townsman, Mr. Andrew Cragie, in 1785. Mr. Cragie had indulged in the blasphemy of building a greenhouse and an icehouse on his lot. He was publicly denounced for trying to make himself God by causing flowers to grow in winter when God meant there to be no flowers and by storing ice in summer when God meant there to be no ice.

Every college president must feel that he has quite a collection of hard tops on his board of trustees. Some rarely think of the college as anything but winter and spring quarters for a football team. The phrase "hard-headed businessman" is often a gross understatement. In many cases the head in question is not only hard; it is solid.

Hard tops have always been one of the devil's chief reliances. C. S. Lewis says that the devils tremble to see the church in action. They probably do not tremble so violently when they remember that there is many a trusty hard top in the church who has not had a new idea since he graduated from grammar school and whose skull is 99 per cent nonporous.

As we were saying, Have you got a hard top?

Yours, SIMEON STYLITES.

Missions and Christian Fellowship

By a Missionary

DURING the past year my family and I have been living in close fellowship with a group of other Protestant missionaries as we engage in language study in preparation for work on the African mission field. For the first time, we have experienced life in a predominantly Roman Catholic country, confronted by the claims of Rome as *the* church. For the first time, we have faced up to the diversity of Protestant missionary action—what a multiplicity of traditions and boards, many of which we did not even know existed! For the first time, we have been living in the midst of an actual mission situation, where we see the divisions among Protestant forces resulting in lack of unifying purpose. Needing to be strong in united opposition to the darkness of evil, those forces are weak because of their attacks on one another and their fractional approaches.

The Sin of Broken Fellowship

Are we to continue to carry all this fragmentation, diversity and disunity with us to each mission field we enter? Somehow, we feel, this is not as it should be. Protestantism must be cured of its sin of broken fellowship, its bent toward a continuing—and in some places expanding—separatism. The cure must come, else the claim of Protestantism to be a church, the living body of Christ, can be only the mockery Roman Catholics say it is. And beyond this goal arises the conviction that we will never experience the fullest richness of what God has always intended the church to be until the deepest rifts in Christianity have been healed—the rifts that divide Orthodoxy, Roman Catholicism and Protestantism.

Surveying the seemingly insurmountable barriers to the healing of those rifts, asking how such a healing could ever possibly come about, we find what seems the most apt answer in the words of Mark 10:27: "With men it is impossible, but not with God; for all things are possible with God."

For Protestants, the beginning must certainly be made within our own household. We should not shrink from seeking some clues in the criticism voiced by Roman Catholics: "With its confusion of voices, with its many divisions, how can Protestantism claim to be the church? The church is one. By the very nature of its divisions, Protestantism witnesses to the fact that it is *not* the church."

Factors that Speed Division

Wherein lies the fault? Why this perpetual splintering that even in the attempt to reunite produces still further divisions? Two dynamics, it seems to me, press toward continued rending of Protestantism.

The first, in the beginning at least, seems good and necessary. It is that drive which seeks to realize the divine revelation in its fullest and most complete meaning, that sense of the utter necessity to *know*, to hold *all* the truth that is of God. It possesses us when we take so seriously our interpretation of God's dealing with us that we decide it is better to break fellowship one with another than to sacrifice what we believe to be the whole of the gospel.

One must not discount the value of this drive; it is that which makes us ready to leave all else. Yet in the drive to know only the pure gospel, to spurn all who do not advocate and follow it in the way we think they should, have we not gone too far? Have we not made our own what is forever God's? Having identified ourselves with what we believe to be the true revelation, our defense of it becomes also a defense of ourselves—and therefore the more intense. Our motivation tends to be less pure than we would like to believe. What began as a work for God can become a work for the devil, who chortles: "If I can just get them to arguing about their faith, I will win them yet!" Thus what we believed to be the obligation of faith can become the work of sin.

A second and more obvious dynamic toward separation and breaking of fellowship in Protestantism results from personal dislikes and animosities, personal ambitions, self-seeking and pride. It is the sort of drive that prompts us to say: "Before I'll go to church with that man, I'll start another," or to resolve: "Before I become a small fish in his big pond, I'll make a pond where I can be the big fish." This dynamic also can lead men from the service of their faith to the service of the devil.

Wherein Lies Authority?

Roman Catholics say they know wherein lies the root of the evil of Protestant separation. They charge it to the Protestant idea that man must be free to read the Bible and interpret it for himself without authoritative guidance. Such freedom, they insist, can lead only to anarchy, with each man an authority unto himself and as many different faiths as there are men to read. We cannot deny that again and again we have set up as absolute and final our own particular interpretation of the divine revelation. And those differences in interpretation have been the basis for the formation of new groups, each insisting that its own is the authoritative and definitive expression of God's word and truth. In seeking to preserve the church in what we consider its purity, we have destroyed its oneness, which after all is among its essential features.

Wherein lies authority in the Christian faith? The Roman Catholic answer is simple: in the pope, whose power and authority were given him by Jesus Christ through Peter. The sacred deposit of revelation, complete and perfect, was for all time entrusted to the church and to the pope as its head. By the special assistance of the Holy Spirit the pope is kept from error; and when as head and master of the church he defines some truth revealed by God he is infallible. From the Roman point of view, this does not mean that the pope ever creates new revelation. Any dogma that seems new—such as the Immaculate Conception or the Assumption of the Virgin—is not really so; it has always been in the sacred deposit of revelation. But when some heretic has the temerity to deny or cast

doubt on some truth of the Roman faith, then the pope in protecting that faith clarifies the truth in question by defining it as a dogma.

For the Roman Catholic, then, the question of Christian authority is quickly settled. Simply accept what the church gives through its divinely commissioned representatives. Do what it says to do, believe what it says to believe, stay within its framework—and your salvation is assured. If Rome's assumptions are sound, to be Roman Catholic is to *be* Christian.

The Divine-Human Relationship

However, it seems to me that a basic fault underlies this assumption. God's most vital dealings with his world and his creatures are always in the first person—as Martin Buber puts it, the "I" of God dealing directly with the "Thou" of man; or in Emil Brunner's expression, the "divine-human encounter." It is God speaking directly to me, to you, demanding of each of us an answer. The relationship is most personal, most particular. And there is no place for an intermediary at the ultimate point of contact between God and every man. This is the Protestant conviction—that God deals directly with his own.

In Roman Catholicism, the point of divine-human contact *without intermediary* is restricted to the relationship between God and the man who has been named head of the church. But how can any man, even as head of the church, be for a moment free of the finiteness and fallibility which are the condition of mankind? How can the guidance of the Holy Spirit for that man be essentially different from the guidance he gives any other man earnestly seeking the truth of God? There can be no privileged position, no point at which infallibility can be claimed.

Still, the question of authority in the Protestant interpretation of the Christian faith presses hard upon us. Historically, Protestants have insisted that the Bible is their authority. Yet no matter how infallible may be God's word in the Bible, what happens when human beings seek to apprehend the word found there? It is clear that what is demanded is not just each man's freedom to read and interpret the Bible, but his obligation to do so. Admittedly, this opens the door to varieties of interpretation, even to "wrong" interpretation. But is not this part of the risk God has chosen to take in creating us creatures in whom he hopes and trusts, and whom he seeks to bring into ultimate, voluntary fellowship with him?

The Authority of Experience

However, there is another kind of authority present not only in Protestantism but in all branches of the Christian church. It is the authority of the blind man touched by Jesus who said, ". . . one thing I know, that though I was blind, now I see." It is the authority of Paul who said, "I know whom I have believed." It is the authority of the living experience of God's hand upon us: "This is my story, this is my song." Men are confronted by God in the cross of Jesus of Christ. They are broken by it. Then they miraculously find themselves new creatures in him. When men speak of such an experience, though it be different from ours, we can but say, "Thank God you have found it so." Here, it seems to me, is the fruitful and hopeful ground for that unity of faith and witness which can transcend the man-made divisions in the Christian church.

Humility Before the Experience of Others

Thus it is that while each must witness and testify to that part of the truth which he sees, he must also have such humility as will lead him to change his point of view to look at the part which others see. As we do this within the fellowship of the Christian church, we begin to discover that the church is far richer and more wonderful than we had imagined.

Through the past year, we missionaries here in Africa have made this discovery. I know that I could never have comprehended the gospel as I now do had not someone in true humility witnessed to me out of his own experience. We have seen how the various groups within our missionary fellowship have conserved different aspects of Christian truth and revelation which might have been lost had they not continued to hold it fast.

For this reason, I believe that we must avoid the sin of broken fellowship, that we must not separate and isolate ourselves from any other Christian group. What lack we would suffer were we to blind and deafen ourselves to the living witness of others because we feel they have been unfaithful to "Christian things" as we fallible human beings understand them! And what can we not contribute to others in Christian understanding as we witness to the living truth of our own experience! In this common humble sharing and witnessing to the things of Christ and the faith, we shall come to a deeper understanding of what God has intended his church to be in the world. Thus may we of the Protestant churches and missions come to that unity of fellowship which can destroy our sin of fractionalism.

On Sowing and Reaping

THE old proverb
Which says,
"A man must reap
What he sows,"
Doesn't mean
Every sowing
Has a reaping,
Else all good sowing
Would become a harvest.

There are forces
Human and divine
Which
Can interfere
With harvests!

Thank God, then,
That seeds of war
Don't have to grow,
And today,
Despite the grim sowing
Of yesterday,
We can work
For tomorrow's peace.

VIRGIL A. KRAFT.

Christian Principles and Assumptions For Economic Life

Text of Statement adopted by the General Board of the National Council of the Churches of Christ in the U.S.A., at its bimonthly meeting in New York city, September 15, 1954

Introduction

Christian churches have as a prime objective their ministry to individuals, and therefore have also a basic relationship and responsibility to the society which they seek to serve. Their role in that society has two aspects.

One of their responsibilities is the conservation and promotion in that society of such values as justice and freedom.

The other responsibility is prophetic, in the scriptural sense of trying to view all human relations and institutions in the light of the teachings of the gospel. It involves leadership in the continuous struggle so to improve what is that it moves toward what ought to be, according to that standard. This means pointing out and trying to correct imperfections and abuses.

These roles—the conserving and the prophetic—are both essential. There is a complicating factor, however, in the position of our American society in the world today. We believe that from the Christian standpoint free democratic institutions are clearly superior to any form of totalitarianism. But our way of life has been challenged by totalitarian philosophies and practices, especially communism, which are competing with it for the loyalty of men around the world.

In this situation many of our people are inclined to discourage or neglect self-criticism; but self-criticism is a normal aspect of health and strength and a means of growth in a democracy. Any admission of fault or failure in our society may be falsely construed as giving aid and comfort to enemies, even as disloyal or subversive. The prophetic role of the church thus becomes especially difficult.

Yet the churches dare not abandon the prophetic role. To do so would be to yield leadership for peace and freedom and justice and to disregard the churches' mandatory responsibility under the gospel. When we cease to strive and speak for a society based upon these values, we give the impression that we have ceased to care about them.

The statement which follows is concerned with basic principles and assumptions in relation to economic life in the light of the teachings of the gospel, together with the function of the churches and the attitude of individual Christians. It seeks to maintain an appropriate balance between the conserving and the prophetic roles of the church.

Fundamental Religious and Ethical Assumptions

God as we know him through Christ is the God of history, of nations and peoples, as well as of individual souls. It is his will that his Kingdom be realized among men and that his lordship be acknowledged over all principalities and powers, over every department of life, including economic institutions and practices. The church is under a divine imperative to call all men—and especially its own members—to recognize the meaning of God's lordship over their economic activities. "Thy kingdom come, thy will be done on earth."

All the resources of the earth—such as land and water and mineral deposits, which under the laws of men become private or public property—are gifts of God, and every form of ownership or use of such property should be kept under such scrutiny that it may not distort the purpose of God's creation. God is the only absolute owner. Every Christian particularly should look upon all of his possessions, as well as his talents, as a trustee, and should use them in the light of his understanding of God's purpose for him. "The earth is the Lord's, and the fullness thereof."

All men are created in the image of God; and though they are in history sinful and rebellious as the slaves of their own self-will, God seeks to redeem them from their self-centeredness. Men experience freedom in the measure in which they are willing to become God's servants, and to allow God as revealed in Christ to become the center of their lives and the pattern of their living.

This teaching about man is the Christian basis for belief in the dignity and possibilities of all persons, whatever their status in the economic order. Persons uniquely combine body and spirit, and the needs of both should be emphasized in the Christian church. That the material needs of men be met through their economic institutions and activities is one condition of their spiritual growth. "Give us this day our daily bread."

Men were made to love one another, and to live as members of a community that transcends all barriers of race or nation or class. All economic institutions and practices that tend to divide men because they enhance false pride, covetousness and bitterness, or encourage laziness or the selfish use of power, stand under Christian moral judgment. The church should seek to influence the development of economic life in such a way that economic institutions, policies and practices are favorable to right relations between people. "You shall love your neighbor as yourself."

Freedom is another basic value which enters into all human relations. Spiritual and cultural aspects of freedom are primary in society, and essential to its full development in accord with Christian principles. It is therefore important to consider the ways in which this freedom is influenced, for good or ill, by the institutions and practices of economic life. The basis of real freedom is expressed in the words: "We must obey God rather than men."

Economic institutions and activities should serve the whole man—body and spirit. A rising standard of living is desirable, but it may tend in a rich society to create wants and to overemphasize the acquisition and enjoyment of material things in a way incompatible with Christian purpose. "Man shall not live by bread alone."

These fundamental principles should be represented and reflected in the

working of any economic system. Economic institutions and activities should never become a law unto themselves. Their purpose is to serve human need. "You will know them by their fruits."

Certain Misconceptions

The churches in their teaching and behavior, however, have often obscured the fundamental principles we have stated above because of certain misconceptions, which can be appraised now more easily than in earlier times.

One of these misconceptions is the belief that some particular economic system is ordained by God. This belief has been applied to slavery and to feudalism; often also to the idea that the possession of wealth is a mark of the divine favor. Through the centuries even the church has often taken a passive attitude toward the secular status quo simply because it exists, and therefore must exist by divine providence. Indeed the Christian tradition itself has been often thus interpreted. We now recognize that God's providence may work for preservation, modification or displacement of some existing forms of economic institutions or for the creation of some new forms. Though God works within a changing order, there is no automatic progress in history. Change does not always mean progress. Sinful human choices go into the making of new social structures as well as into the maintenance of the old. To both new and old forms of economic life Christians should bring criticism or appreciation from minds made sensitive by God's spirit.

Another misconception is that in basic economic relationships benevolent intentions justify domination by those who have superior status and power. Benevolent intentions have been used with sincerity at one time or another to justify slavery, to give religious sanction to white supremacy and the continuance of imperialism, to prevent the poor from having education or the suffrage, or to discourage constructive land reform or the organization of labor. It is also true that sincerely benevolent intentions have been used to justify many impracticable or wrongful means and some mistaken goals of economic reform. The splintering of political and economic entities, the distribution of land into uneconomic units, or the use of intimidation or violence in the organizing efforts of any economic group should thus be questioned. It is quite as true of irresponsible economic power as of irresponsible political power, that such power tends to corrupt those who exercise it.

In some situations Christians have had the misconception that the one sure road to economic justice is the socialization of all the major means of production. During periods of exploitation of large classes of the population, and also in times of depression and unemployment, it was understandable that some Christians and others concerned about the welfare of the victims of the situation should regard every move toward increasing social control as an advance. Today we have enough knowledge of what happens under a thoroughgoing collectivism to realize that uncritical recourse to the state to remedy every evil creates its own evils. It may easily become a threat to freedom as well as to efficiency. The union of political and economic power is a dangerous road, whether it leads toward complete state control of economic life or toward control of the state by private centers of economic power. A wide distribution of centers of power and decision is important to the preservation of democratic freedom.

In contrast to the above misconception that socialization is an easy road to justice is another misconception held by some sincere Christians that a maximum of individual economic freedom will by itself create the economic conditions that contribute to a good society. On the contrary, the weight of evidence shows that some use of government in relation to economic activities is essential to provide the environment in which human freedom can flourish.

Recognition and correction of these misconceptions have come both through the continuous working-out of the meaning of the Christian faith and ethic and as a result of external events which the church has had to recognize. Rapid and profound changes in recent centuries have made it difficult to regard any particular economic institutions as final or as ordained by God. Exploited or neglected classes and races have won new political and social power, challenging the claims of previous holders of such power. In turn, holders of newly won power often come to regard too lightly their social responsibilities. In some countries, as in our own, the possibilities of a combination of individual freedom and social responsibility have been encouragingly indicated and continue to be explored, along with the relationship between government and private or semiprivate economic groups.

Applications of Ethical Principles in the Economic Order

The body of Christian teaching that has been developed in relation to economic institutions involves principles not easily harmonized, nor easily applied to concrete institutions, policies and practices; yet all of them have a rightful claim upon the church and the Christian.

For example, in the present world situation there are real conflicts between such positive values as order and freedom, or order and justice, or justice and freedom. An economic system that neglects any one of those values will become intolerable. There is no completely "Christian economic system," suitable for all situations everywhere. It is however true that specific aspects and features of any economic system can be reviewed to determine the extent to which they are consistent with Christian teachings. Christians should be guided by their ethic to seek such adjustments of economic institutions and practices as will serve most fully the three positive values of justice and order and freedom.

We can suggest here only briefly some norms for guidance of Christians in their judgment of economic institutions and practices and in their personal decisions in their various occupations.

1. All ethical demands upon economic institutions must take account of the importance of efficiency and productivity in the satisfying of human needs, as essential marks of a sound economy which seeks the maximum welfare of the greatest number of people.

2. Christians should work for a situation wherein all have access at least to a minimum standard of living. Such a minimum should be sufficient to permit care of the health of all and for suitable protection of the weaker members of society, such as children, the sick, the aged and the incapacitated. It should protect the able-bodied against hazards beyond their control.

3. All youth should have the right to equal opportunities to develop their capacities, insofar as society can provide them, through equal access to the means of health, education and employment.

4. Economic institutions should be judged also by their impact upon the family—which involves standards of living, hours of labor, stability of employment, provision for housing, and the planning of cities, especially in relation to their industrial development and the elimination of blighted areas.

5. It is a clear Christian responsi-

bility to work against those special forms of economic injustice that are expressed through racial and other group discrimination.

6. Every able-bodied adult has an obligation and the right to an opportunity to serve the community through work. He should take responsibility for supporting himself and his family. As an employee he has the same obligation to do an honest day's work as his employer has for paying a fair wage. Full recognition should be given to work of women in the home and to the useful forms of voluntary work that both men and women are called upon to perform apart from "the job" in the narrow sense. Large-scale unemployment, or long-continued unemployment for any considerable number of persons able and willing to work, is intolerable. It ordinarily indicates defects in or relaxation of social and economic safeguards. All practicable safeguards should be provided and maintained.

7. Economic institutions should make constructive use of such motives as the desire for economic security, the desire to improve the economic conditions of one's family, the desire for wider scope for one's capacities, the desire for social approval; but under Christian influences these motives should be kept in harmony with concern for the welfare of the community and with the individual's sense of Christian vocation. The church should keep under the strongest criticism any economic institutions and practices which emphasize self-interest above social responsibility and which develop a moral climate within which the most highly honored success is in acquiring money. It should encourage economic practices and institutions which foster relations of mutual aid and cooperation.

8. Since private ownership of many forms of property is a stimulus to increase production of goods and services, and a protection to personal freedom, wider ownership among our people should be encouraged. But there are fundamental moral differences between the ways of acquiring property as well as between the ways of using it. Property, and position too, which give men great power over the lives and economic situation of others, require constant moral scrutiny.

9. Great contrasts between rich and poor in our society tend to destroy fellowship, to undermine equality of opportunity, and to undercut the political institutions of a responsible society. Those who benefit by such inequalities are easily self-deceived when they seek to justify their own privileges, just as others may deceive themselves by failing to recognize as envy their own feelings toward the more deserving or more fortunate.

Some inequalities of wealth and income are necessitated, in our society, both because of differences in service or function and because of the great danger to freedom in trying to eliminate them completely. Christians should disapprove inequalities beyond the limits set by a broad view of justice and of the well-being of society. There is an unresolved dilemma here. On the one hand there is the Christian concern about injustice that may be involved in inequalities. On the other hand there is the need of the incentive to initiative and productivity that is provided when income varies with contribution. Christian scrutiny should accept the validity of this experience but may well question many conventional appraisals of the value of a particular kind of contribution.

10. Economic institutions should not restrict political freedom of any person and their participation in the common life. Such freedom tends to maintain a balance between the necessary role of government at its various levels, on the one hand, and on the other hand the activity of private business, labor unions, and many other types of voluntary organization.

11. Economic decisions are in increasing measure group decisions, involving often political as well as economic forms of organization. The Christian's vocation includes his finding his place within those political and economic movements which hold the greatest promise for the realization of the purposes indicated in this statement.

12. Christian responsibility for economic life must take into account also the needs of the whole world. The response to these needs involves the relation between production, distribution and population. In some situations attention must be given to education for population control or to opportunities for migration; in others, to increase of productivity; and in still others, to the elimination of artificial barriers to distribution. The relation between the obligation of Christians in the United States for preserving the health of economic institutions in their own country and their responsibility to people in the less favored countries often involves difficult moral problems. Every national policy should be viewed in relation to its consequences for the lives of people everywhere. Consideration must be given to its effect upon good relations between nations and upon the development of a peaceful world. We should practice tolerance toward the economic experiments of other peoples, in their exercise of freedom, though Christians will judge each experiment by the same basic moral standards that we apply to our own.

13. In recent generations there have been great movements of protest against unjust inherited privileges and institutional relationships. Christians may properly welcome the rise of such protests, as distinct from some of the methods used or the outcomes of many such movements. Sometimes movements of social protest have rejected the church and the Christian faith and have developed ideologies, often based on illusory hopes, that have become for millions of people inadequate substitutes for religion. The Christian church should do all that it can to disclose the illusions in these ideologies and to confront the world with the gospel in its fullness; but at the same time it should in humility not forget that it has often obscured the radical ethical demands of the gospel and that it shares responsibility for the resulting spiritual confusion.

The Contributions of the Church

The central contribution of the churches to the solution of economic problems is to help their members turn Christian principles into attitudes that motivate conduct. These attitudes grow out of faith in God's righteousness and love. Two attitudes should be emphasized: (1) love that takes the form of sensitive concern for the welfare of all persons and that seeks to raise the level of justice in economic institutions; (2) humility that comes when the Christian sees himself and his own social group under the judgment of God. This humility enables him to be critical of the tendencies in himself to seek power over others, to take more privilege for himself than is just, and to exaggerate the truth on his own side of any conflict of interest. One of the important signs of such humility is willingness to listen to others in a spirit of fairness.

The churches should also seek to develop among their members the idea of Christian vocation in all constructive work. The church must make its influence felt in economic life chiefly through the decisions of its laymen in their various occupations—as employers, as employees, as producers and consumers, and as citizens. The Christian

is called to commit himself to God's purpose in every area of his life, and usually there is no more important area than his way of making a living. Each Christian needs to seek distinctive Christian guidance for his role in the economic order.

The churches themselves own property, invest funds and employ labor. Often their policies have been no better than those which the church condemns in the secular world. Its divisions often reflect and seem to give a religious sanction to the social divisions that are characteristic of society at large. In all these matters judgment should "begin at the house of God."

The church recognizes that there are technical elements in most controversial issues which call for special knowledge and experience; that important relevant factors are often difficult to ascertain, especially in the confusion of propaganda; and that many essential elements should be blended in judgments that the church or its members make about economic issues. This blending involves constant correction by those whose training and experience qualify them to speak on specific aspects of any problem; as well as by effective representation of all the social groups upon which economic decisions may have quite different effects.

Thus no one of these requisites can be omitted: Christian objectives, standards and attitudes; technical knowledge; seasoned judgment based upon actual participation in economic activities; and awareness of the human effect of any policy upon all groups of people as those groups themselves see it. All these elements must enter into the creation of the mind of the church when the members of Christ's body seek to relate its fundamental faith and ethic to the concrete and complex economic issues in the contemporary world.

Meditation for a Young Boy Confirmed

By Alan Paton

I

I RISE from my dream, and take suddenly this pen and this paper
For I have seen with my eyes a certain beloved person, who lives in a distant country,
I have seen hands laid upon him, I have heard the Lord asked to defend him,
I have seen him kneel with trust and reverence, and the innocence of him smote me in the inward parts.
I remembered him with most deep affection, I regarded him with fear and with trembling,
For life is waiting for him, to wrest the innocence from his young boy's eyes,
So I write urgently for this beloved person, and indeed for all beloved persons,
I write indeed for any person, whoever may find something in these words.

II

I see him there young and very innocent, he still confides many things to many persons
I know what is waiting for him, I see enemies and dragons and apparitions
I know them all, I am familiar with them, I walk amongst them carelessly
I walk amongst them having a truce with them, but I cannot make a truce with them for any other person,
I cannot make a truce with them for any young and reverent person, nor any gentle child;
Therefore though I myself walk through them carelessly, today they fill me with most anxious trembling.

III

My son writes to me, today I made my first communion,
I was rather nervous, but everything went off satisfactorily.
I see him communicating, I observe that he believes himself to be in the presence of the One and Everlasting and Most Loving God,
I observe him at the altar rails, I observe his heart is beating,
I observe that he is anxious to behave correctly, I know that he will blush if he makes some error,
I observe that he stretches out his hands, that he partakes of the bread and wine,
I observe that he returns to his place, that he casts down his eyes and does not look about him.

IV

I watch him with old and knowledgeable and very old eyes, I am aware that he has been indoctrinated,
I am aware that his choice is contingent, that I have allowed him to commit himself deeply,
I am aware that he is neither a Buddhist nor a Mohammedan, that his circumstances have hardly permitted him to consider these religions.
I am aware that the whole world is not confirmed, that the whole world does not communicate,
I am aware that some climate has changed in the world, therefore I write these words to him.

V

I say to my son, these are the visible and outward forms,
These are the inarticulate gestures, the humble and supplicating hands of the blind reached out,
This is the reaching out of children's hands for the wild bird, these are the hands stretched out for water in the dry and barren land.
This is the searching in a forest for a treasure, buried long since under a tree with branches,
This is the searching in the snowstorm for the long-waited letter, the lost white paper that has blown away,
This is the savage seeking a tune from the harp, the man raking the ashes for the charm in the burned-down house.

This is man thrusting his head through the stars, searching the void for the Incomprehensible and Holy;
Keep for it always your reverence and earnestness, these are men searching here,
They stretch out their hands for no star, for no knowledge however weighty,
They reach out humbly, supplicating, not more than a cubit's length
That haply they may touch the hem of the robe of the Infinite and Everlasting God.

VI

This kneeling, this singing, this reading from ancient books,
This acknowledgment that the burden is intolerable, this promise of amendment,
This humble access, this putting out of the hands,
This taking of the bread and wine, this return to your place not glancing about you,
This solemn acceptance and the thousand sins that will follow it, this thousand sins and the repenting of them,
This dedication and this apostasy, this apostasy and this restoration,
This thousand restorations and this thousand apostasies,
Take and accept them all, be not affronted nor dismayed by them.
They are a net of holes to capture essence, a shell to house the thunder of an ocean,
A discipline of petty acts to catch Creation, a rune of words to hold One Living Word,
A Ladder built by men of sticks and stones, whereby they hope to reach to heaven.

VII

You will observe that virgins do not bear children, and that dead men are not resurrected;
You will read in the newspapers of wars and disasters, but they will report miracles with impatience.
You will be distressed, you will not wish to repudiate your commitment,
You will not wish to disappoint your parents, you will suffer deep troubling of the soul,
You will cry out like David before you, my God, my God, why hast Thou forsaken me?
Do not hastily concede this territory, do not retreat immediately,
Pass over the slender bridges, pick your road quickly through the marshes,
Observe the frail planks left by your predecessors, the stones gained only by leaping;
Press on to the higher ground, to the great hills and the mountains
From whose heights men survey the eternal country, and the city that has no need of moon or sun.
But do not lie to yourself, admit this is the journey of the heart.

VIII

Listen to my opinion, accept or reject it.
The intellect is like a searchlight, it probes the darkness to and fro unceasingly,
Its rays at their limit describe a great sphere, and this is the universe of the intellect,
But this is not the universe of God, and God is not captured in it.
We do not search the darkness for Him, and pronounce that He is not there,
Nor do we hold Him caught in the beam, and declare Him to be exposed and humbled.
Our intellect is of finite glory, but God is of Infinite Glory;
It cannot make or unmake the Creator, it is He who created it.
It can rebel, but it is a proud and desolate rebellion;
We may yet fly to the stars, we may yet fire our guns and wake to echoing the waste mountains of long-dead places
But all that we do shall be of the order of what is done already, our searchlights fall back from the edge of the outermost void,
They fall back, they are exhausted, who shall make them rise higher?
Shall we say of the intellect, we shall devise means to exalt it?
Shall we say of our created nature, we shall otherwise create it?
No, we must say to the poets and to the humble, what moves in the outermost void?

IX

Do not pronounce judgment on the Infinite, nor suppose God to be like a bad Prime Minister
Do not suppose Him powerless, or if powerful malignant,
Do not address your mind to criticism of the Creator, do not pretend to know His categories,
Do not take His Universe in your hand, and point out its defects with condescension.
Do not think He is a greater potentate, a manner of President of the United Galaxies,
Do not think that because you know so few human beings, that He is in a comparable though more favorable position.
Do not think it absurd that He should know every sparrow, or the number of the hairs of your head,
Do not compare Him with yourself, not suppose your human love to be an example to shame Him.
He is not greater than Plato or Lincoln, nor superior to Shakespeare and Beethoven,
He is their God, their powers and their gifts proceeded from Him,
In infinite darkness they pored with their fingers over the first word of the Book of His Knowledge.

X

This is not reason, men do call it faith.
If ten men came to me, now some I should confound, and by some be confounded,
And those I do confound shall leave me for an easier victory
And those that me confounded shall find elsewhere defeat.
And who, to God found in an argument, will put out supplicating hands?
I do not lie to you, I tell you plainly,
I do not presume to bring my knowledge into His presence, I go there humbly
All this I recommend to you, it is the heart of worship.

XI

Such was the brief, such was the lonely life,
Such was the bondage of the earth, such was the misery,
Such was the reaching out, such was the separation,
That my Lord tore the curtain from the skies, and in compassion
He took upon Himself all angry things, the scourge, the thorn, the nail, the utter separation;
And spoke such words as made me tremble, and laid His yoke upon me
And bound me with these chains, that I have worn with no especial grace.
Why then I did accept this miracle, and being what I am some lesser miracles,
And then I did accept this Faith, and being what I am some certain Articles,
And then I did accept this Law, and being what I am some regulations,
Why then I worshiped Him, and being what I am knelt in some pew
And heard some organ play and some bells peal, and heard some people sing,
And heard about some money that was wanted, and heard some sin was preached against,
And heard some message given by some man, sometimes with great distinction, sometimes none.
I made this humble access, I too stretched out my hands,
Sometimes I saw Him not, and sometimes clearly, though with my inward eyes.
I stayed there on my knees, I saw His feet approaching,
I saw the mark of the nails, I did not dare to look fully at them
I longed to behold Him, I did not dare to behold Him,
I said in my heart to Him, I who in sins and doubts and in my grievous separation reach out my hands,
Reach out Thy hands and touch me, oh most Holy One.

XII

I see my son is wearing long trousers, I tremble at this;
I see he goes forward confidently, he does not know so fully his own gentleness.
Go forward, eager and reverent child, see here I begin to take my hands away from you,
I shall see you walk careless on the edges of the precipice, but if you wish you shall hear no word come out of me;
My whole soul will be sick with apprehension, but I shall not disobey you.
Life sees you coming, she sees you come with assurance towards her,
She lies in wait for you, she cannot but hurt you;
Go forward, go forward, I hold the bandages and ointments ready,
And if you would go elsewhere and lie alone with your wounds, why I shall not intrude upon you,
If you would seek the help of some other person, I shall not come forcing myself upon you.

XIII

If you should fall into sin, innocent one, that is the way of this pilgrimage;
Struggle against it, not for one fraction of a moment concede its dominion.
It will occasion you grief and sorrow, it will torment you,
But hate not God, nor turn from Him in shame or self-reproach;
He has seen many such, His compassion is as great as His Creation.
Be tempted and fall and return, return and be tempted and fall
A thousand times and a thousand, even to a thousand thousand.
For out of this tribulation there comes a peace, deep in the soul and surer than any dream,
And in the old and knowledgeable eyes there dwells, perhaps, some child's simplicity
That even asks for gifts and prays for sons.

XIV

Listen to one more word from me, now that I begin to take my hands from you.
Now God be thanked for this so brief possession, so full of joy,
This zest for life, this keen anticipation of some quite trivial thing,
This ingenuity for making occupations, these programs strictly adhered to,
This typewriter sadly out of gear, on which were thundered out messages, poems, plays, and proclamations
These rages, these lunatic stampings, these threats of leaving home,
For these withdrawals of affection, when you sat pouting like a pigeon,
For these restorations, at all costs to be accepted gravely, even with penitence,
For this reverence, this eagerness, this confidence in many persons,
For all these gifts we give our thanks.

XV

I see him communicating, I observe that he believes himself to be in the presence of the One and Everlasting and Most Loving God,
I observe that he goes to the altar rails, I observe his heart is beating,
I observe that he is anxious to behave correctly, I know he will blush if he makes some error,
I observe his humble access, his putting out of his hands,
I observe that he returns to his place, not glancing about him, I watch him with old and knowledgeable and very old eyes,
I say to myself, So would I wish to communicate.

XVI

I put my pen down, round me the world is dark and all men lie asleep.
But I have written urgently for this beloved person, and indeed for all beloved persons
I have written urgently for this my son, and for all sons and daughters,
And indeed for any person, whoever may find something in these words.

BOOKS

Defense of Secularism

SECULARISM A MYTH, AN EXAMINATION OF THE CURRENT ATTACK ON SECULARISM. *By Edwin E. Aubrey. Harper, $2.50.*

SECULARISM has come to be used by the ultra-orthodox as a blanket term of opprobrium to denote any doctrine, attitude or state of mind which finds positive values in anything that the natural man does or can do. So it covers phenomena as diverse as scientific humanism, materialism, rationalism, existentialism, democratic idealism, belief in progress, "utopian optimism," and the application of historical criticism to the history and literature of religion. Great as are the differences between these various forms of "secularism" with respect to what they deny, they have the common characteristic of affirming, or at least implying, that the natural man—man as we actually find him in history or on the street, man as a citizen of earth, man *an sich* apart from any church-sponsored special revelation or saving grace—has valid powers of reason which give him access to truth and by his own efforts can make some significant contribution to the welfare of himself and his fellows.

Dr. Aubrey does not champion any of these specific forms of "secularism." Some of them he would certainly repudiate. Indeed, he would reject the limitation that all kinds of secularists tend to impose upon themselves, for he has no disposition to deny revelation and the transcendental. What he is saying is that secularists have something that life needs, and that therefore religion needs. His thesis is that there is a fundamental fallacy in making a sharp distinction between the natural and the spiritual, and that the interests of religion are not served by reducing man to impotence or by denouncing as sinful pride his efforts to understand himself and his total environment, his activities directed toward the betterment of the human situation, and his hope that some degree of success may attend his endeavors.

It is the positive side of secularism that Aubrey defends, not the negative side. If the secularist says that human life is "nothing but" the here and now, and that man needs "nothing but" his own brain, brawn and social instincts to reach his highest goal, that is too bad, for it isn't true; but it is true that he needs these things. But when the theological denouncer of secularism says that God is the "utterly other," that even man's humanitarian impulses are futile unless directed by a special revelation and energized by a miraculous grace, and that nothing of spiritual significance happens until we get "beyond history," that isn't true either. The mundane (or secular) and the spiritual (or transcendental) are all of one piece. It is bad theology to dissociate them, and bad history to brush off as worthless the contribution which men of secular mind have made to human welfare and even to Christian thought. Aubrey puts it this way:

> A large part of the difficulty in our thinking about values is that we focus on the remote values as being transcendent, and fail to see that the process of transcendence is itself characterized by degrees. It is the recognition of the continuity of the transcendent with the actual present that characterizes the so-called secular thinker in contrast with the religious thinker who emphasizes the discontinuity between the actual present values and the totally other transcendent values which he associates with the Kingdom of God. . . . When we speak, then, of spiritual values in secular movements, we are asserting two things: first, that there may be implicit in the loyal pursuit of ideals in a secular movement a logical dependence on some view of ultimate values which would qualify as spiritual values; and second, that in the pursuit of these more mundane ends there may be a process of transcendence which is genuinely spiritual [p. 114].

In the development of his thesis, Prof. Aubrey first outlines what he calls "the churches' attack on secularism." Some of this attack has been directed against its negations, and from this point of view it may very plausibly be described as Christianity's most dangerous rival; but much of the attack also, especially in the works of some very influential German and Swedish theologians and in the voices that were most insistent at Evanston, is a frontal attack upon the affirmative positions which Aubrey defends. There follows (pp. 45-76) a masterly survey of "Christianity and secular thought since the Renaissance." The Renaissance brought to light for the Christian world the humanistic values which had been buried under geological strata of theological dogma and ecclesiastical regimentation. This raises what is always a crucial question for students of the history of Christianity and culture—"What do you think of the Renaissance?" Aubrey thinks well of it—as I do.

Chapters entitled "The Secular Involvement of Religion" and "Spiritual Values in Secular Movements" show how the church and religious thought were revitalized by the re-entrance of secular impulses and ideas into the religious stream, and how positive spiritual values were embodied in what the professionally spiritual-minded commonly decry as secular. The proper "Christian strategy"—discussed in the last chapter—is not to fight the bogey of a supposedly anti-Christian secularism but to recognize it as one phase, even if a one-sided phase, of the total process of man's spiritual and cultural development, and to learn the needed lessons that it has to teach. Otherwise the church cannot hold the interest or utilize the resources of its own laity, who, for the most part, are healthily secular-minded.

"Myth" may not be the exact word; perhaps "illusion" would be better. The idea is that secularism, properly understood, is only an imaginary enemy of Christianity. In reality, it is an ally. I think the author is probably in error in his etymology of "utopia" (p. 116), as meaning "the good place." I can find no authority for deriving its first syllable from the Greek adverb *eu*, meaning "well." There seems to be greater probability (not to say certainty) that the familiar derivation from *ou*, meaning "not," is correct, so that Utopia is "nowhere." In any case Aubrey is thoroughly right in saying that there is neither logic nor justice in trying to write off all secularists as visionary "utopians" because they think there is some hope for the world—even "in history."

W. E. GARRISON.

Books in Brief

ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE. *Edited by C. J. Ellicott. Vol. I, Genesis to Numbers. Zondervan, $5.95.* Solid 19th century biblical scholarship applied to the study of the first four books. The standpoint is indicated by the opening sentence, which says that Genesis is "probably the oldest writing in the world."

DICTIONARY OF LINGUISTICS. *By Mario A. Pei and Frank Gaynor. Philosophical Library, $6.00.* Under about 2,500 listings are given definitions of technical terms used in the study of language and the geographical location and linguistic kinship of languages and dialects. Want to know the difference between a morpheme and a homophone, or the native habitat and family tree of the Lo-lo-Bodo-Naga-Kachin language? This is where you can find out. The eminent scholars who edited this volume are also the editors of a *Liberal Arts Dictionary* in four languages, mentioned in these pages a year or two ago.

THE STRENUOUS PURITAN, HUGH PETER, 1598-1660. *By Raymond Phineas Stearns. University of Illinois Press, $7.50.* Hugh Peter touched the history of his time at so many points that his biography, told fully as it is by Prof. Stearns and with adequate treatment of his environment, becomes a considerable part of a history of Puritanism. Peter came to New England (1635) in time to succeed Roger Williams as minister at Salem and to have a part in the founding of Harvard College. He returned to England (1641) in time to catch the upswing of Puritan influence there, have a part in promoting the execution of Charles I—for which he was himself executed in the year of Charles II's return—and to join the faction of the Independents and become Cromwell's chaplain. In the latter capacity he lived in state and exercised great influence. Many of the public policies he advocated bear a strong resemblance to those of the "welfare state." The author supports the view that Peter, who has always had

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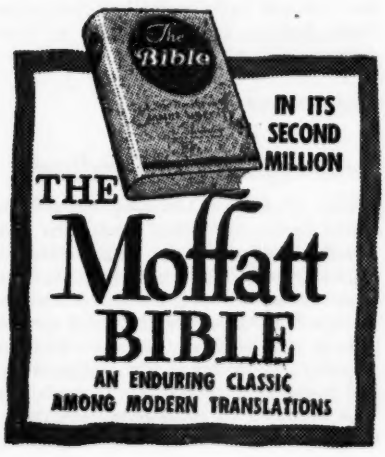

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rather a bad press, deserves a better reputation than he has borne. This carefully studied biography, firmly based on primary sources, pretty well establishes that proposition without making Peter exactly a lovable character or a wholly consistent one. The biography is a work of distinguished scholarship. W.E.G.

CORRESPONDENCE

No FBI Monitoring

SIR: Your editorial which appeared in the Sept. 1 issue of The Christian Century has been brought to my attention.

It is noted that you therein attribute to the Religious News Service a statement to the effect that the FBI, together with investigators from certain congressional committees, was "on the job, determined to see that no dangerous thought escaped from the ecumenical meeting, or if it did, to see that it was properly punished."

For your information, I would like to emphatically point out that representatives of the FBI attended absolutely none of the meetings of the World Council of Churches in Evanston, Ill., and did not attempt in any way to monitor the proceedings of this gathering.

I am sure, in the interest of fairness, that you would want to have the true facts concerning this matter. J. EDGAR HOOVER.

U. S. Department of Justice,
Federal Bureau of Investigation,
Washington, D. C.

His Three Hats

SIR: When I came from Chicago to California I brought three hats: an old cloth one, a new straw one, and—to lend me a little dignity on Sundays—a formal felt. But out here, if you wear *any* hat, you're disloyal to the weather. That makes you subversive. So what could I do with my three hats? I didn't know until I read your great number on Evanston 1954. Then I put on those hats one at a time and doffed them to you for a hard job superbly done. Best use I ever made of them.

Claremont, Calif. FRED EASTMAN.

Something to Learn

SIR: Protestants and Catholics in Chicago have both had opportunity to fill Soldier Field this summer with record-breaking attendance figures. I handled the local publicity for the Festival of Faith on Aug. 15 and attended the Marian Year Tribute on Sept. 8. Many points invite comparison, but I will limit myself to one: the better photographic coverage by the Chicago newspapers of the Marian Year observance. How did it happen? *No* limitations were placed on the operations of photographers at the Catholic service, in contrast to the rather severe restrictions which were placed on them at the Festival of Faith. As a result, they were able to obtain more and better pictures of the Marian observance, especially close-ups, than could be got of the principal participants at the Festival of Faith. And these Catholic photos were used, with the *Chicago Sun-Times* (tabloid size) running three full pages of photos plus others on pages one and four.

As I observed the operations of the photographers at the Catholic service, I do not believe that they detracted from the solemnity and dignity of the service. I could only wish that they might have been given freedom to do their job in the same excellent way at our Festival of Faith.

Perhaps we Protestants may some day learn that public relations has an important function in helping to carry the Christian message to many thousands of persons who cannot attend an event.

LEMUEL PETERSEN,
Associate Executive.
Church Federation of Greater Chicago.

Why Not Washington?

SIR: In R. K. Matthews' letter (Sept. 8) he makes the point that the National Catholic Welfare Conference has its headquarters in the national capital. I would like to second his motion in favor of Washington as the logical choice for the headquarters of the N.C.C.

In this connection I would like to point out the more effective organization of the Catholic press over that of the nation's Protestants. Religious News Service, in its instructions to correspondents, makes the following comment relative to collection of Protestant news: "It is important to realize that there is a wealth of Protestant news that never sees the light of day for the simple reason that Protestantism has no central distributing bureau comparable to the National Catholic Welfare Conference News Service. Exclusive stories of Protestant activities are waiting to be written."

STANLEY J. LEWIS.

Chattanooga, Tenn.

Ecumenical Windows

SIR: It ill fits Christian humility to claim to be a "firster," and even wise pagans should make the claim with their fingers crossed. Yet—several years ago our church installed a 10-foot round ecumenical window bearing the World Council symbol, with a quatrefoil of the four types of churches and sources of Christian authority and a central "Jesus Is Lord" medallion. This appeared on the January 1953 cover of the *Christian Community*. But it has

never occurred to any of us to claim it as "the first such ecumenical church window"! We would be delighted to discover that others had preceded us in such a visual witness to our noncompetitive oneness in Christ. WILLIS E. ELLIOTT.

Community Church,
Morton, Ill.

SIR: I have noted with interest (in the Sept. 15 Century) that Eastwood Baptist Church, Syracuse, N. Y., recently dedicated an "ecumenical window," incorporating the symbol of the World Council of Churches. For the record I should like to state that Eden Theological Seminary, Webster Groves, Mo., five years ago added the likeness of Archbishop Nathan Söderblom to the other portraits-in-glass of giants of the faith (Abraham, Moses, Isaiah, Jesus, St. John, Luther, Livingstone) to symbolize the importance of the ecumenical movement in the history of Christianity. That window has become symbolic, also, of the spirit and zeal of Eden Seminary's faculty and student body.

Evanston, Ill. J. MARTIN BAILEY.

From Sweden, Holland

SIR: In The Christian Century of Aug. 25 you published an article by Ralph Roy concerning the third congress of the International Council of Christian Churches. We, the undersigned, would kindly ask your permission to declare that from our point of view many objections must be made to Mr. Roy's article. Among other things Mr. Roy says that "a strong undercurrent of dissatisfaction [with Dr. McIntire's leadership] has developed among some leaders, especially among Europeans," and that this "may lead to open rebellion."

If any Europeans should be styled "leaders" of the I.C.C.C. it would be the three European vice-presidents: Pasteur W. H. Guiton of France, the undersigned, Hedegård, of Sweden, and Prof. J. J. van der Schuit of the Netherlands (who is also the editor of the *Reformation Review*, the official organ of the I.C.C.C.), and the undersigned Maris who is the associate editor of this publication. We would like to declare that we know nothing about the dissatisfaction alleged by Mr. Roy.

DAVID HEDEGARD,
Motala, Sweden.
J. C. MARIS,
Haarlem, Netherlands.

Hymnals for Bridgewater

SIR: Bridgewater College is in need of 150 copies of the *Praise and Service Hymnal* edited by H. Augustine Smith, 1938, Century Press. This book is presently out of print. It occurred to me that some church or institution may no longer be using this hymnal and would be glad to dispose of same. RUFUS B. KING,
Assistant to the President.
Bridgewater College,
Bridgewater, Va.

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NEWS of the CHRISTIAN WORLD

Differ on Church-State Relations

Pennsylvania Communities Debate Legal Interpretation of Ban on Bible Reading, Free Bus Service

PITTSBURGH, Sept. 28.—Two more western Pennsylvania communities are currently disturbed over legal interpretations of the rights of parochial school students and the reading of the Bible during public school hours. The Robinson township school board, in a suburban Pittsburgh area, has ordered its bus drivers to refuse to haul students bound for a new Catholic parish school located within walking distance of the public school building. The board claims it has no choice in the matter under state law, though it is reported that some other school systems transport Catholic pupils. Both the board and its constituency are sharply divided on the issue. At Armagh, in Indiana county, a Baptist minister has asked the court of common pleas to restrain the school board, school officials and teachers from enforcing a ban on Bible-reading on school premises. Edward Houser, pastor at Dilltown and Vintondale, claims loss of freedom of religion and speech guaranteed by the Bill of Rights on the part of his daughter and other students who have carried Bibles and other religious literature for study-hall reading. Pennsylvania law requires the reading of 10 Bible verses without comment daily. Legal authorities believe the issue should be carried to higher courts.

Dedicate Atomic Power Plant

Breaking of ground for the nation's first full-scale atomic power plant at near-by Shippingport in a dramatic ceremony on Labor Day was hailed as a large step toward harnessing nuclear energy for peaceful purposes. Speaking from Denver over a radio-television hookup, Pres. Eisenhower announced formation of an international agency to foster the growth and spread of atomic technology and to aid friendly nations to build their own power reactors. Then he waved an atomic wand to close a switch which, by remote control, started a bulldozer-excavator to work. When it is completed some time in 1957, this $46-million plant is expected to provide for experimentation and to produce power for commercial uses. It is being built by Westinghouse and will be operated by the Duquesne Light Co. Shippingport is an isolated community on the north bend of the Ohio river. While several hundred men will be employed in construction and later operation, migration to the area will be limited; hence such special religious ministries as have been initiated at other government-sponsored projects will not be required.

Higher Education Council Considers University

The "university question"—how to be loyal to one's religious faith and at the same time maintain standards of objectivity in the classroom—was the principal topic of discussion at the annual conference of the National Council on Religion in Higher Education held at Dickinson College, Carlisle, Pa., early this month. There was agreement that security and freedom may be endangered by a technology which has lost touch with ultimate purpose. The "week of work," as the conference was called, dealt with problems of academic disciplines in five groups under the leadership of Howard Kee of Drew University, Louis Mink of Wesleyan University, Stephen Crary of Smith College, Herndon Wagers of Southern Methodist University and Waldo Chamberlain of New York University. Principal addresses were given by Marjorie Reeves of St. Anne's College, Oxford University, Arnold Nash of North Carolina, and J. Edward Dirks of the National Council of Churches.

Pittsburgh-Xenia Dedicates New Plant

Pittsburgh-Xenia Theological Seminary, the United Presbyterian Church's only institution for ministerial training, opened its 161st academic year Sept. 8 by dedicating its new $3-million plant at 616 North Highland Ave. The administration building and men's and women's dormitories, all of colonial design, were occupied at once by 45 new and 105 returning students. A $500,000 dormitory for married men is to be added later. In the dedicatory address Albert E. Kelly, moderator of the denomination's General Assembly, called for a full recommitment of the church to the training of leadership and to its tasks of education and evangelism.

Pittsburgh Synod Leads In Pilot Project

After pioneering in establishment of a full-time synod presidency, the Pittsburgh synod of the Evangelical and Reformed Church is the first to cooperate with the General Synod in broadening the office to include general denominational administration, as authorized by the General Synod in 1953. Harvey W. Black of Jeannette, the incumbent, will assume the new assignment.

And So Forth

The Pittsburgh Methodist conference will construct a $1-million addition to its hospital and home for the aged on Bower Hill Rd., Mount Lebanon. Yesterday Bishop Lloyd C. Wicke laid the cornerstone for the new Ward home for children, to cost $450,000, on an adjoining site.

Karl E. Kniseley, pastor of Trinity Lutheran Church and industrial chaplain at Latrobe, has been called to First Lutheran Church, Glendale, Calif., largest United Lutheran congregation on the west coast.

William K. Geese, pastor of Saxonburg Evangelical Protestant Church here for more than 50 years and widely known collector of rare antiques, died recently.

In his 10th anniversary sermon at First Baptist Church Sept. 5, L. B. Moseley urged that a spiritual and social renaissance to match Pittsburgh's material progress be a major concern of civic and religious leaders.

O. M. WALTON.

Virginia Insists On Segregation

People, Governor Determined to Retain Separate Schools Even at Cost of State's Public System

RICHMOND, VA., Sept. 20.—Virginia public schools opened early this month with the races segregated as in the past. Local superintendents had been advised that Virginia law requiring separation of white and Negro pupils is still in force, since the Supreme Court decision declaring segregation unconstitutional has not yet been implemented by decree. However, Roman Catholic high schools here were opened to Negro students, and a few enrolled. Negro students also enrolled in parochial grade schools in northern Virginia. As has been the practice for the past few years, Negro pupils are attending schools on military posts in that part of the state. The National Association for the Advancement of Colored People plans to go ahead during the fall months with its program of petitioning local school boards to admit Negroes to white schools.

Insist Way Must Be Found To Avoid Desegregation

Meanwhile, Virginians continue to insist that some equivalent of segregated schools must be found in the face of the Supreme Court decree. A sampling of legislators' opinions obtained by Delegate Armistead L. Boothe of Alexandria is reported to show a conviction by 10 to 1 that no child of either race should be compelled to attend a school for children of the other race, but that the provision of the Virginia constitution requiring the state to establish and maintain public schools should not be repealed. Earlier in the summer Gov. Thomas B. Stanley had advocated repeal of Section 129 of the state constitution, which reads: "The general assembly shall establish and maintain an efficient system of public free schools." Repeal would leave to the assembly the power to abandon or modify the public school system. "I am convinced separate schools are in the best interest of the people of the commonwealth," the governor said, "I shall use every legal means at my command to continue segregated schools."

Governor, Attorney General Oppose Implementation

By Aug. 16 Gov. Stanley had received 21 petitions from local communities urging him to do something to permit retention of segregation in the schools. Some of the petitioners insisted that nonsegregation would bring violence and strife. Many called for ending the public school system if no legal way can be found to continue segregation. Presumably Atty. Gen. J. Lindsay Almond, Jr., will argue against implementation of the decision before the Supreme Court this fall. He is on record as convinced that state policy should be shaped around two goals: Negro teachers are not to teach white children, and no child is to be compelled to attend a mixed school. Almond told a public meeting spon-

sored by the Hanover county junior chamber of commerce Aug. 25 that the Supreme Court's decision was "based on the [court's] sociological predilections . . . not on constitutional discussion." "I shall argue that the court has no right . . . to promulgate a plan that is a prerogative of the general assembly of Virginia," he said.

Presbyterians, U.S., Press

Family Education

Meeting here in June, the Presbyterian, U.S., Board of Christian Education created a new staff position—director of Christian family education. In announcing the move Marshall C. Dendy, executive secretary, said the board considered promotion of such education "one of the great needs of the church today." The board set goals for the church's three-year "Forward with Christ" program in Sunday school and youth activities. The plan is to add 50,000 members a year to the present Sunday school enrollment of 613,000, and to enlist 600 additional young people in such vocations as the ministry, missionary service and Christian education. The board also voted to establish a council on church music to suggest to local congregations ways of improving their music programs and to train choir leaders and other musicians.

And So Forth

Directors of the Petersburg, Va., Y.M.-C.A. recently fired Alfonso McCain, executive secretary of its Negro branch, explaining that its action was in accord with a new policy barring any "Y" employee from participating in controversial issues. McCain was one of 32 signers of a petition contending that Negroes are unlawfully denied the right to use Wilcox lake, a municipal facility for swimming.

John Allan MacLean, pastor of Ginter Park Presbyterian Church since it was founded 28 years ago, has accepted a call to the Melbourne, Fla., Presbyterian Church. The Ginter Park congregation is constructing a new church plant; until this year it worshiped in Schauffler hall on the campus of Union Theological Seminary.

The Virginia voters' league, a Negro organization, charges that Gov. Stanley has ignored implied campaign promises by failing to name any Negroes to his 32-member school study commission.

Union Theological Seminary here opened its fall session Sept. 9 with an enrollment of 204—largest in its 143-year history. The first-year class of 82 is the largest ever to enter the seminary. Also in the seminary family are 109 wives and 94 children.

F. W. BURNHAM.

CORRECTION

Marcus James, associate Anglican chaplain at London University, says that his comments on the present situation in China were misquoted in the Aug. 18 Christian Century. The sentence in question read: "Due . . . to the way it has attacked such age-old problems as political issues, starvation and disease, it has won widespread popular support, including [that of] the Christian community." Mr. James says it should have been "political *corruption*" (the original copy read "problems") and "including *within* the Christian community."

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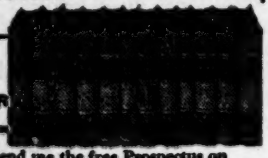

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Council Discusses Ecumenical Tithe

New York Church Group Decides Plan of Batavia Layman Is Thrilling but Difficult to Implement

SYRACUSE, N. Y., Sept. 28.—At the recent meetings of the policy committee and the board of directors of the New York state council of churches, discussion centered around the proposal of Lawrence H. Schultz of Batavia, chairman of the council's finance promotion committee, that the ecumenical movement be financed by an "ecumenical tithe." According to this plan, each local church would be asked to give one-tenth of its total budget, including both congregational expenses and denominational benevolences, to the local city or county council, which in turn would give a tithe of its income to the state council. The state council would then tithe to the National Council of Churches, and the latter to the World Council. The policy committee of the state council adopted a resolution saying that it was "thrilled by the imagination and the possibilities of this plan and desires to congratulate its author on his vision and vigor in working it out, especially in his own council; that, at the same time, the policy committee is conscious of many ramifications of this plan, if adopted generally, affecting structure and organization." Supporters of the plan seem not to have considered adequately the far-reaching structural changes which might logically be involved if ecumenical organizations on the higher levels were to be financed mainly by councils instead of by constituent denominations.

Schultz Sets an Example

The First Presbyterian Church of Batavia, of which Mr. Schultz is a trustee, has approved the plan, which will mean a contribution from its 1955 budget of $3,000 to the Genesee county council of churches for further tithing. Mr. Schultz has already made a personal gift to the state council of $500, which has been tithed to the National and World councils, the latter organization receiving $5. An attempt by Mr. Schultz to present his idea at Evanston on the platform of the World Council assembly, and at the same time to make a dramatic presentation of his $500 check to a representative of the state council, was unsuccessful. (See The Christian Century for Sept. 8, p. 1081.)

Churches Deplore Politicians' Stand on Bingo

At their conventions for nomination of state officers, both the Republican and Democratic parties of this state adopted platform planks calling for an amendment to the state constitution which would allow bingo to be played by churches and other charitable organizations. Bingo is now illegal, although reportedly played in some communities with the acquiescence of police authorities. The legislative committee of the state council of churches immediately issued a strong statement condemning the movement for legalization. It begins by saying: "We believe that gambling is a moral and social evil that tends to undermine our economic order, defeats true benevolence, favors the philosophy of getting something for nothing and, if carried to its logical conclusion, leads to social demoralization." The concluding paragraph expresses the hope that "neither legislators nor political parties will accept the fallacy that a law which is widely disobeyed must therefore be repealed."

U.S. Historiography Termed Inadequate

At a conference held in Peekskill earlier in the month, the American Jewish Historical Society voiced its "dissatisfaction with the present level of research and writing of American Jewish history." It termed "inadequate" the teaching and writing of American history because of its neglect of ethnic and religious groups, including the Jews. Salo W. Baron, professor of history at Columbia University and president of the historical society, said that the nation is made up of an agglomeration of minorities, but that our historiography has paid little attention to them. He held that writers belonging to minority groups, when dealing with their own history, often erred on the side of "apologetic bias." The society will seek to develop standards for writing the history of American Jewry and other minority groups.

Blames 'Best Citizens' for Traffic Safety Failure

The failure of traffic safety programs is attributed by Thomas W. Ryan, director of the New York state division of safety, to the individual lawlessness of "the best citizens who profess to uphold highway protective projects." Speaking at the annual convention of the state automobile association at Lake Placid, Ryan emphasized that there is a limit to what can be done through police enforcement of law on the highways, and that much wider public support of safety measures is needed if road perils are to be reduced. "As long as we have our so-called best citizens running past stop signs, beating red lights, exceeding speed limits or driving when fatigued or intoxicated, how can we expect favorable results?" he asked. He warned against accepting the fatalistic philosophy that highway accidents are bound to happen and are the inevitable result of progress.

And So Forth

George M. Bean, rector of St. Mark's Episcopal Church, Richmond, Va., has been appointed chaplain of the United States Military Academy at West Point.

The Christian youth council of the state is studying the possibility of holding an annual summer conference of older young people on an interdenominational basis, since the eastern regional conference of the United Christian Youth Movement at Winnipesaukee is being discontinued.

Police records in Syracuse show an 11.8 per cent drop in crime for the first half of 1954, although the crime rate in the nation increased 8.5 per cent during this same period. This city is 25 per cent under the middle Atlantic rates for cities of comparable population, as listed by the FBI.

WALTER D. CAVERT.

Hawaii Host to Racial Seminar

Scholars from Over the World Gather for Five Weeks' Study—Decides for Jehovah's Witness

HONOLULU, Aug. 20.—The University of Hawaii was host this summer to a five-week seminar on "Race Relations in World Perspective," sponsored by the Ford and McInerny foundations and set up cooperatively by the universities of Hawaii, California and Chicago. About half the participants were U.S. sociologists and anthropologists, the others scholars from Europe, Africa and the Orient. The conference was devoted to discussion rather than decision; hence no formal conclusions were adopted. It refused to deal with the question of the relation of race to cultural achievement, considering this a dead issue. The general attitude seemed to be that physical differences were important only as they became symbols and group labels in the struggle for economic and political power. Hence the concern was over the social effects of racial ideas rather than their biological validity. It was the consensus of delegates interested in areas outside the United States that European colonial dominance, while fast disappearing, has left in its wake resentments generated by white supremacy. This residue has been exploited by the Communists and made a mask for Russian dominance of Asians.

Do Missionaries Have Regard For Local Culture?

One of the liveliest discussions of the seminar was set off by the report on Christian missions by Frank Dorey of Howard University's school of religion. Dr. Dorey's report recognized that Christian missionaries inevitably represent the culture of the countries from which they come and therefore may to some degree disrupt the local culture. Many of the scholars present insisted that missionaries *have* recognized the values of local cultures and have a closer relationship with native peoples than do foreign government representatives. Others pointed out, however, that while missionaries from the larger churches now are equipped with a certain amount of anthropological knowledge, this is not the case with most of the smaller fundamentalist groups.

Dunstan Leaves for Andover Newton

After 20 years of active service with the Congregational Christian Churches here, J. Leslie Dunstan has resigned to join the faculty of Andover Newton Theological School, Newton Centre, Mass. An intellectual leader in the islands, Dunstan has for the past 10 years been president of the Hawaiian board of missions. He was a delegate to the World Council assembly in Evanston. Another Congregationalist, Thomas K. Brown of Hilo, went to Evanston as a youth consultant. Several others from the islands attended the assembly, among them Richard Isler, executive director of the Honolulu council of churches. Many delegates from the Orient passed through Ha-

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waii on their way to Evanston. Rajah Manikam was one of those who spent several days here. In a score of messages he made a real impression on the community.

First Methodist Dedicates New Sanctuary

First Methodist Church here, which recently dedicated its new sanctuary, is carrying on a comprehensive program. One of its outstanding accomplishments is its sponsorship, in cooperation with health groups, of a school for retarded children. Dedication speaker was Harry Komuro, the first person of Japanese ancestry to become Methodist district superintendent here, and the subject on that occasion of an article, "Mr. Methodist," by Roy L. Smith. Earl Kernahan is pastor of First Methodist.

Decision Rendered in Favor of Jehovah's Witness C.O.

Basing his decision on the recent Dickinson case before the Supreme Court, Federal Judge J. Frank McLaughlin recently acquitted another Jehovah's Witness here. He said the draft laws have become so "weakened" that the government virtually has no case against anyone wishing to avoid military service on religious grounds. He declared that it is now up to the government to prove that a person is *not* a conscientious objector, and that the defendant's case becomes "airtight" when he is an unpaid Jehovah's Witness minister.

And So Forth

Churches in the Honolulu council contributed $500 and the Roman Catholic Church a like amount to the fund for furnishing a new chapel in the local prison. All the work was done by inmates.

With the $1 million obtained from sale of a tract of land given it 60 years ago, the Salvation Army is planning to establish new boys' and girls' homes.

The board of regents of the University of Hawaii has voted to establish a department of religion.

A large mural, "In the Footsteps of Our Father," was recently unveiled at Temple Emanu-el. An interpretation of the Jewish religion, it was executed by the international artist Maurice Kidjel.

The Hawaii Committee on Alcoholism plans to establish an information center here similar to the 38 centers now operated in cities on the mainland. Chairman Quisenberry emphasizes that the committee is "neither wet nor dry"; it is made up of professional and lay people and seeks to combat alcoholism by carrying on a program of education, rehabilitation and community service. J. C. Martelen, local businessman, was recently named executive secretary.

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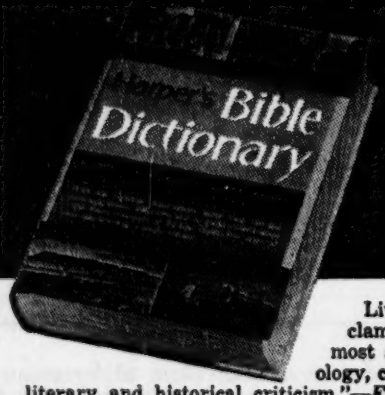

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Midwest Church Colleges Expand

New Buildings, Larger Enrollments Are the Rule in Nebraska and Iowa—Prepare Teachers' Handbook

OMAHA, Sept. 28.—"The Christian college . . . is an expression of the American way of life. Its continuation under conditions of dignity and power is imperative. The Christian colleges must evaluate their heritage and purpose in terms of their present opportunity. They must study themselves and the localities in which they live." These ideas advanced by Pres. Thomas E. Jones of Earlham College, Richmond, Ind., at the annual Nebraska Wesleyan University faculty workshop in Lincoln Sept. 3 are reflected this fall in expanding facilities and increased enrollments at many midwest church colleges.

New Buildings, Record Enrollments

Students returning to Cornell College, Mount Vernon, Iowa, found a new $600,000 men's dormitory nearing completion—a gift from the Olin foundation through its president, Charles L. Horn of Minneapolis. A student health center is also under construction. At Luther College, Wahoo, Neb., a $120,000 men's dormitory is building. At Doane College in Crete, Neb., there is a new student union and a new president, Donald M. Typer, formerly associated with the civil information and education section of the U.S. occupation forces in Japan. Midland College in Fremont, Neb., has a new library. Dana College, Blair, Neb., reports a 15 per cent increase in its freshman enrollment. A record 525-member student body at Concordia Teachers College (Lutheran), Seward, Neb., welcomed the youngest president in the school's history—36-year-old Paul A. Zimmermann, who was installed Sept. 19. At its 77th annual convention in Cedar Falls, Iowa, Aug. 10-15, the American Evangelical Lutheran Church by a 133-100 vote decided not only to continue but to expand its Grand View Seminary at its present location in conjunction with Grand View College in Des Moines, rather than to seek affiliation with a seminary of another Lutheran body. One midwestern church college closed its doors this fall—York College, at York, Neb., affiliated with the Evangelical United Brethren Church. Virtually the entire faculty has been hired at Westmar College, LeMars, Iowa, and a sizable portion of the former York student body has enrolled there.

U. of I. School of Religion Adds Lutheran to Faculty

George W. Forell, formerly with the department of philosophy at Gustavus Adolphus College, St. Peter, Minn., becomes the first Lutheran named to a full-time faculty position in the school of religion at the University of Iowa. He will serve under sponsorship of the National Lutheran Council's division of student service. During its 27-year history this school of religion has won wide recognition for the success of its plan whereby courses are

taught with full credit at a state university without jeopardizing church-state relationships. The school has status equal to that of the other schools in the university, but its funds come from churches and individuals rather than from public monies.

Suggest How to Teach Moral Values

Iowa's department of public instruction is preparing a handbook to tell the state's schoolteachers how to develop moral and spiritual values in their students. Tentatively titled "Strengthening Human Values in Iowa Schools," the book is scheduled for December publication. Jessie M. Parker, state superintendent of public instruction, says the project is the result of growing emphasis on spiritual values and ethics. "We are not emphasizing the clerical aspect," she says. "We are stressing the underlying principles all religions have in common." The final chapter, as yet incomplete, will offer a factual report on views for and against teaching religion in public schools.

Methodists Dedicate Homes For Aged, Orphans

When the cornerstone was laid Aug. 1 for the new $120,000 unit at Wesley Acres, a 15-acre wooded tract in the heart of Des Moines, Iowa Methodists took the first big step in a program which eventually will provide a home for 300 elderly Iowans. In the Dubuque Methodist district, Bishop F. Gerald Ensley this summer consecrated the new Hillcrest Babyfold, a $235,000 institution for the care of homeless children.

Omaha Pastors Preach In England

Many an Omaha pulpit was graced by a dignitary from abroad this summer, thanks to the World Council assembly at Evanston. And some Omaha clergymen preached in overseas pulpits. Lawrence Acker, pastor of First Lutheran Church (Missouri Synod) since 1918, toured the British isles with a male chorus from Concordia Seminary, Springfield, Ill., and on his return spoke appreciatively of the warm welcome he and his group received. Glen W. Marshall, pastor of Pearl Memorial Methodist Church, exchanged pulpits for six weeks with W. J. Smart of Taunton, England. The two pastors and their families became a real part of the communities in which they spent much of the summer.

Omaha's Church-Related Hospitals Expand

Omaha is fast becoming one of the midwest's chief medical centers. Its church-related hospitals are keeping pace in improvements and expansion with other hospitals hereabouts—the new multimillion-dollar veterans' hospital, Nebraska University hospital which is completing a new psychiatric unit, independent Doctors hospital which recently finished an addition, and County hospital which has utilized as an annex the spacious quarters of the former Clearview Home. St. Joseph's and St. Catherine's (Roman Catholic) have added modern wings in recent years. Nebraska Methodist more recently dedicated a new $800,000 wing, increasing its capacity to 285 beds. Immanuel Lutheran (Augustana Synod) dedicated a $565,000 addition to its nurses' home Sept. 19 and at the same time announced plans for a $1-million-plus addition to its hospital building. Bishop Howard R. Brinker of the Protestant Episcopal diocese of Nebraska is to officiate Oct. 10 at cornerstone-laying ceremonies for the new $4 million Clarkson hospital. On completion of this building, a chain process will be initiated whereby the former Clarkson hospital property will become the general unit of Lutheran hospital (Missouri Synod), which will transform its present building into a psychiatric unit, and the present psychiatric unit into a convalescent home. The former Clarkson nurses' home, also involved in the $1½ million property transfer to the Lutheran group, has already been dedicated as the new Lutheran home for the aged. As such it will serve more than 100 old people.

Mormon Pageant Climaxes Centennial Series

The long series of free shows staged as part of the Omaha centennial this summer came to a dramatic close Aug. 21 with the pageant "Come, Come Ye Saints," in which 150 Mormons from Utah portrayed in tableaux and narration the early history of their church. Of particular interest to people hereabouts were the scenes having to do with the days when the Mormons, fleeing persecution and violence, camped over the winter on the west bank of the Missouri near present-day Florence in North Omaha. The Brigham Young University chorus provided background music

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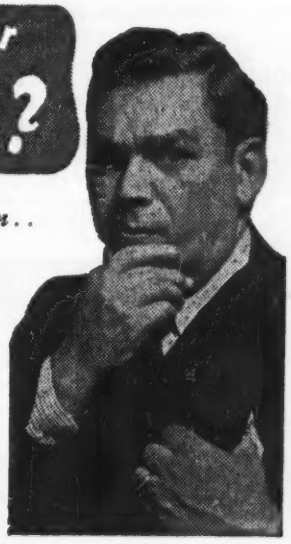

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Tent Cares for Bible School Overflow

When Omaha's Bethany Lutheran Church (Missouri Synod) found more than 400 pupils enrolled on the first day of its vacation Bible school, the 47-member volunteer staff was equal to the emergency. The next morning a large tent was ready on the church lawn to handle the overflow. A fleet of 30 automobiles made daily runs to bring children to the school. Bethany has been a leader in the vacation Bible school movement here for the past five years.

And So Forth

Samuel Herforth, Protestant chaplain at Boys' Town, Neb., was honored at a reception in the Boys' Town music hall on his completion of 25 years in the ministry. Gifts from the boys and the staff were presented to him. Pastor Herforth also serves St. Paul's Lutheran Church (A.L.C.) at Millard, Neb.

Msgr. Bernard Sinne was recently honored for his 50-year tenure at 86-year-old St. Mary Magdalene's Roman Catholic Church in downtown Omaha. The parish has only five families and 176 individuals on its rolls, but every Sunday more than 2,000 attend masses at the church. Many come from other parishes in Omaha, but the greater number are transients.

The new Central States synod of the United Lutheran Church, formed in June by a merger of the Kansas, Nebraska and Midwest synods, has opened offices here at 4823 Douglas St., in a building which was once a well known residence.

Dayton G. VanDeusen, formerly of Columbia, S. C., was installed Sept. 19 as a staff chaplain of Nebraska Lutheran Social Service to work primarily in institutions in the Omaha area.

One of the series of special services for the opening of the new Temple Israel, synagogue for this city's Reformed Jews, was a community dedication service Sept. 24, to which religious and civic leaders from Omaha and surrounding towns were invited. NORMAN TEMME.

Catholic Newspaper Circulation Exceeds 21 Million

Marking an increase of 2 million over last year, subscribers to Roman Catholic newspapers and magazines in the U.S. and Canada now total 21,893,306.

UNICEF Christmas Cards Again Available

The United Nations Children's Fund again offers for sale an assortment of colored Christmas cards showing children's activities in various nations and bearing the message "Season's Greetings" in the five official languages of the U.N. Funds gained thereby are used in UNICEF's service to children around the world; for instance, an order for one box of cards helps provide milk for six hungry children for a week or vaccine to protect 10 youngsters against tuberculosis. Orders (a box of 10 assorted cards costs $1) may be sent to UNICEF Greeting Card Fund, United Nations, N. Y. Also to be had at the same price are boxes of note cards without the greeting.

Disciples Survey Racial Practices

Nationwide Study Launched—Lutheran Human Relations Association to Enlarge Its Program

INDIANAPOLIS, Sept. 27.—Disciples of Christ are inaugurating a nationwide survey to determine how many of their churches are racially inclusive. Barton Hunter, executive of the Disciples' department of social welfare with headquarters here, says that the study is a projection of the one-year emphasis on the church's ministry to minority groups which was launched in July. He reports that in Texas the Disciples have set up a committee on work with Spanish-speaking people to help racially inclusive churches become more effective. As an example of successful integration in this field, he cited First Christian Church in Harlingen, Tex., where Spanish-speaking people are members (two of them serve as deacons) and Spanish-language services are conducted on Sunday afternoons by Rev. Pablo Cotto of Brownsville.

Introduce Nonsegregated Swimming Pools in Two Indiana Cities

Perhaps as a result of the Supreme Court's ruling that segregation in public schools is unconstitutional, there has been a noticeable trend away from racial segregation in general in Indiana. The Marion city council has voted to open the Matter park swimming pool to all races. Its action came, however, only after 11 Negroes filed suit for $192,000 against city officials, claiming that they were being denied rights guaranteed by the Constitution. In Frankfort, pressure was exerted by churches and other groups to have a city-owned swimming pool operated on a nonsegregated basis. City officials called a meeting to determine public opinion, then canceled the call and declared for nonsegregation.

Lutheran Human Relations Group Names Executive

At its fifth annual institute held at Valparaiso University, Valparaiso, this summer, the Lutheran Human Relations Association launched an enlarged program. The association seeks to promote better racial attitudes and practices among Lutherans. It has installed its first executive secretary —Andrew Schulze, formerly pastor of Christ the King Lutheran Church in Chicago and author of *My Neighbor of Another Color*, a discussion of race relations in the church. At the institute, Walter Heyne of St. Louis was elected president of the association.

Supply Pastors Attend School at DePauw

In August, DePauw University at Greencastle was host to the second annual Methodist-sponsored school for approved supply pastors. In three weeks of accelerated classroom work, 92 former truck drivers, clerks, merchants, housewives, postmen, barbers, accountants, cooks, railroad workers, engineers, teachers, farmers and coal miners who now are working as supply pastors completed the equivalent of a college se-

master's study. The full course will require four such summer sessions, plus correspondence work during the rest of the year. Last year 52 students attended the school. Among them they were serving 130 small churches with nearly 14,000 members. Their average salary for their first year as supply pastors was $1,900; the average salary they had relinquished to enter the ministry was over $5,000. Prof. Richard W. Miller of Garrett Biblical Institute, Evanston, Ill., was dean of the school both this year and last.

Church Councils Have Posts to Fill

The post of general secretary of the Indiana council of churches is open, following the resignation of Ralph L. Holland after 12 years' service. Dr. Holland is now secretary of the Greater Worcester (Mass.) council of churches. Another post to be filled is that of executive secretary of the Indianapolis church federation, from which Howard Baumgartle will retire at the end of the year. The Indianapolis federation plans to add a full-time director of Christian education and to enlarge its activities in this field. It recently engaged a new director for its social service division—Gilbert T. Hunter, who for six years held a similar position with the Greater Hartford (Conn.) council of churches. He succeeds Grover Hartman, now head of the St. Joseph County (South Bend) church council.

And So Forth

M. Catherine Evans, assistant dean of students at Indiana University, Bloomington, has been granted a two-year leave of absence to work with the American Friends Service Committee in Israel. She will direct three projects designed to improve relations between Jews and Arabs.

At its 16th annual convention at Notre Dame University, South Bend, the Catholic Students' Mission Crusade hailed the Supreme Court antisegregation decision and pledged itself to continue integration of Negro groups into its membership. It also opposed membership of Communist China in the U.N.

Adams county, which has the largest Amish population of any Indiana county, realized $1,851 from the system of licensing buggies it initiated last year. The fee is $15 for one buggy, and $1 more for each additional buggy owned by an individual.

Quakers attending the 134th session of the Indiana yearly meeting of Friends called on Pres. Eisenhower to do all in his power to promote disarmament, and urged him to send surplus food to flood victims on the China mainland.

Addressing a meeting of the Mission Sending Societies at Notre Dame University, Bishop Fulton Sheen reported that 71 per cent of all mission funds available to Pope Pius XII come from Roman Catholics in the United States.

GEORGE WALKER BUCKNER, JR.

Lutheran Students Re-elect Hjelm

Norman A. Hjelm, a student at Augustana Seminary, Rock Island, Ill., was elected to a second one-year term as president of the Lutheran Student Association of America at that organization's recent annual ashram in Interlochen, Mich.

Britain's Sunday Schools Growing

More Children Are Being Enrolled, but Drift Away in 12-14 Age Group Continues a Problem

LONDON, Sept. 23.—The boom in Sunday school attendance is continuing all over the country. The increase in the birth rate is of course responsible for part of the increase, but parents appear more eager than formerly to send their younger children to Sunday school. Churches over wide areas are having extraordinary success in keeping the children's interest at least until the age of 11, and in many cases through the teens. One problem remains—how to stop the drift away from the Sunday schools in the 12-14 age group. This drift is indicated in statistics given in the annual report of the National Sunday School Union: Total enrollment in 7,710 Sunday schools—823,538; beginners—74,354; primary—150,945; juniors—158,871; seniors—112,905; young people—47,355; pupils becoming teachers—8,072.

British Missionary Societies Report on Work in India

The 17 principal British missionary organizations have issued an analysis of the number of missionaries working in India. It shows a decline from 1,734 in 1937 to 1,223 in 1954. Of these, 573 are women, 366 men and 284 wives of missionaries. Most rapid decline was in the decade following 1937; by 1947, the total had fallen to 1,330. The Methodist Missionary Society has 216 people at work in India, the Church Missionary Society 153, the Baptist Society 138, the London Missionary Society 80. The replacement of Britons by Indians in places of leadership—a process begun a half-century ago—is being speeded up in all branches of church affairs. But the Indian churches themselves are still asking for cooperation in staff from Britain, and that demand is likely to continue. Addressing the September meeting of the London Missionary Society, Rajaiah D. Paul, general secretary of the Church of South India, said it is "unthinkable" that the church in India should ever ask that missionaries from overseas be refused admittance. It is important for the Indian church to be kept from becoming parochial and nationalistic in outlook, he said, and the overseas missionary can help save it from that fate.

British Delegates Speak on Evanston

Was Evanston a success? That question is being thrust at the British delegates as they prepare to speak at meetings and give reports this fall. Pres. Russell Shearer of the Methodist Conference told the Manchester Rotary club that Evanston ranks among the great events in Christian history. One thing most British delegates are thankful for: there were no "spiritual thrills" at Evanston in the sense of mere "uplift" or "inspiration." Evanston had a hard integrity and lived in a stern world. Something of that atmosphere is being conveyed in delegates' reports to British audiences. Meanwhile the *Christian World*, the Free

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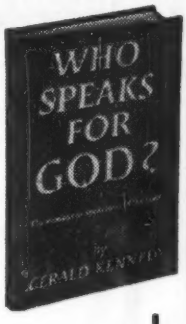

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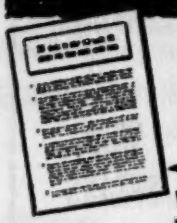

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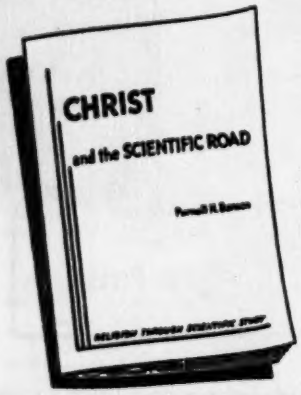

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by PURNELL H. BENSON

Assistant Professor of Sociology, Drew University

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Write: RELIGION THROUGH SCIENTIFIC STUDY
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Church weekly, has been prompted by the news that all delegates were welcomed to the Anglican communion service to propose that Christian unity begin, not end, at the Lord's Table. "Is it possible that just here we shall find the point of unity around which all the infinite divergencies represented at Evanston may ultimately be reconciled?" queries the paper.

Radio and Churches Unite In Program

As the result of cooperation between religious broadcasting interests and some 200 churches in that area of outer East London known as "London over the border," services and activities of those congregations will be linked with various religious radio events. The British Broadcasting Corp. says that radio is simply "reflecting a mission" already in progress in that area and is lending its added impetus to local church life. In some 25,000 windows, specially designed cards showing the cross and a microphone joined together are being displayed, and over 7,000 posters are on view. Cars carry display labels, and an ambitious scheme of house-to-house visitation is going forward.

British Approve Attlee Tour

On the whole, the British people think that Clement Attlee and his colleagues did the right thing in going to Russia and China to "see for themselves" and in trying to break through the barrier of suspicion and ill will which surrounds East-West relationships. Undoubtedly differences on those relationships form the biggest area of misunderstanding between the U.S. and Britain today. Though some may consider the Attlee visit ill timed in view of present tensions, most Britons are asking: "Will there ever be a good time?" They feel that the present moment is as propitious as any other is likely to be.

Says Churches Could Learn From Industry

Addressing the Modern Churchmen's Union, Sir Wilfred Garrett, until a short time ago chief inspector of factories, reported that he had found in his long and intimate contacts with workers in light industry that they are very suspicious of Christianity, but not of Christ. "They accept his tenets to a remarkable extent," said Sir Wilfred, "but most of them have difficulty in believing that he . . . can be a help to them today in their individual lives. In this state of society I see our greatest hope, and we should work for the extension of the privileges now enjoyed by so few. When I see so many strong people among managers, trade unionists, foremen and workers doing so much to restore this confidence, I shrink from saying that the church should go in to help these people. . . . I would rather suggest that the churches may have something to learn from industry, because in many trades union branches, in many factories and especially in many rooms of particular factories, one often finds a better community spirit than outside."

And So Forth

S. W. Hughes, formerly president of the Baptist Union of Great Britain and Ireland, died recently at the age of 80.

The film "Martin Luther" is to be premiered in London Oct. 15, and will be distributed throughout Britain by British Lion Films. CECIL NORTHCOTT.

CORRECTION

By inadvertence, the proper credit line for the quotation from a poem by Christopher Morley used by Simeon Stylites in "Mixed Grill" (Aug. 18) was omitted. The credit should have read: "From *Chimneysmoke*, by Christopher Morley. Copyright 1921, 1949, by Christopher Morley. Published by J. B. Lippincott Company."

Church Vigorous In South Pacific

Half the 2 Million Natives in Christian Communities—Largest Group, in Fiji, Suffers Tension

SUVA, FIJI, Sept. 13.—The south Pacific is predominantly a "Christian" area. Half its 2 million native inhabitants are members of some church community, with Protestants outnumbering Roman Catholics about three to one.

The conquest of Christ under the Southern Cross has taken its toll of missionary martyrs and continues to demand a large expenditure of men and funds. So small are most of the language communities and so extended the lines of interisland communication that the ratio of missionaries to population is among the world's lowest. There is one Protestant foreign missionary (or missionary wife) for each 3,027 inhabitants, one Roman Catholic foreign worker for each 1,509. In contrast, even at the moment of the greatest expansion of the modern missionary movement, there was but one foreign Protestant worker in China for around 40,000 inhabitants. The ratio is similar in postwar Japan.

Self-Supporting Churches

Most south Pacific churches have been self-supporting and even self-propagating. But the presence of white missionary colleagues is in general regarded as a continuing necessity. This is less true in certain areas which formerly were under Japanese control; viz., the Gilbert islands, where a postwar initiative and willingness to accept responsibility are to be noted. Some of the churches have long maintained their own missions. In the past 75 years, for instance, 300 Fijians have carried the gospel beyond their own islands.

Fratricidal wars have ceased among the south sea tribes. Peoples that were facing extinction from the effects of imported diseases, debauchery and the forays of Western blackbirders are now holding their own and in some cases increasing. Improved agricultural methods and educational and medical facilities introduced both by government and by missions have raised the economic and cultural level of most of the tribes.

Fijian Church Strong

Largest of the south sea Protestant communities is the Fijian church, with a membership of 123,411. The early missionaries wisely substituted the church for the native animistic cult as the central cohesive element in Fijian social life. Now fourth- and fifth-generation Christians, many of these people need to have the faith of their fathers revitalized. To effect this transformation is one of the church's major commitments.

The Fijian church is giving high priority to work among youth. Setareki Tuilivoni, its sole American-trained native pastor, is giving full time to developing a youth fellowship patterned on the fellowships he observed in U.S. churches. Using materials prepared by Tuilivoni and holding weekly meetings, 234 of the 620 congregations now have youth organizations engaged in Bible

by Emanuel Stickelberger

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study and other studies designed to relate the Christian faith to problems of the modern world. The church's third annual youth conference, held here for nine days at the end of August, brought 900 delegates, who arrived by plane, raft and bus and on foot. Each delegate paid a fee of £1, besides contributing handmade objects which netted £1,400 at the conference bazaar. Proceeds of the bazaar will go toward a headquarters building and house for the director.

Tuilivoni reports that a growing Christian social concern was apparent among the delegates. Fiji escaped the dislocations suffered by other islands during World War II, but dispatch of a Fijian regiment to Malaya has awakened people here to the tension between the world and the gospel. Many conference discussions hinged on the contradiction between the Christian faith and war. The drama in this situation is patent when one considers how large a place war once held in Fijian tradition.

The largest unevangelized group in the south Pacific are the East Indians in Fiji. Beginning in 1879, workers were brought there from India as indentured servants to develop the sugar industry. This system was ended in 1916. However, more than half the Indians chose to remain in Fiji, where they multiplied rapidly and now constitute the largest racial group in the islands. Today 85 per cent of the Indians in Fiji are born there. Excluded from landownership, they tend to monopolize certain commercial jobs, though many of them operate leased fields and gardens.

Indian-Fijian Tensions

There is considerable tension between the two communities. Because of their prosperity and higher cultural standards the Indians tend to look down on the Fijis. On their part, the Fijis regard the Indians as interlopers and fear that because of their high birth rate they will eventually take over the country. If the two peoples were left to themselves, cooperating as rural dwellers in the tasks characteristic of most Asian societies, they might be able to work out the emotional problems incident to coexistence. It is a fact that Fijian and Indian farmers live peaceably side by side. Commented a Fiji: "We are not as prosperous as our Indian neighbors because we do not stick as resolutely to our plows. But we are learing and will continue to learn and profit from their application and diligence." The Indian is more likely to concentrate on his work, while the Fiji is easily drawn away from his. Without the present legislation protecting Fijian land rights, Indians would probably soon be in possession of the farms.

Even in the cities there is no segregation of the two peoples, though the difference in their economic condition results in virtual segregation in some cases. The greater prosperity of the Indians arouses the jealousy of the Fijis, and this together with their fears makes them ready to credit rumors which further alienate the communities. Apparently some of the Westerners living in Fiji seek to exploit and magnify the distrust between the two groups. Here is a place where the Christian community could render a reconciling service—if it first put its own house in order.

At present there are only about 2,000 Christians in the Indian community. The Australian Methodist Mission and the Australian Church Missionary Society have developed work among the Indians on a district basis. Formerly the emphasis was on education, but recently evangelism has been stressed, with a consequent increase in adult baptisms. Of late the Fijian and Indian Christians have held joint quarterly services in many local churches. The Methodist mission operates a boys' school which admits members of the two races on a 50-50 basis, though more Fijian than Indian boys fall by the wayside. Certain other institutions, such as theological and Christian technical schools, are open to both groups without discrimination.

A Chance for Reconciliation

The tension between Fijis and Indians has not been completely eliminated within the church. In a proper working relationship the two could complement each other. The Fijian is basically a "folk" church, growing by infant baptism. It sees evangelism as primarily a missionary outreach to the aborigines of Australia and the peoples of New Guinea and the Solomon islands. The Indian, on the other hand, is a "gath-

YOUNG PEOPLE PREVENTED FROM KNOWING HEBREW HISTORY

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

High school and college students are told what the best modern scholarship knows about the history of many nations; but they are not told with equal care what modern scholarship knows about Hebrew history. Every nation arises from the coalescence of antecedent stems; and so—"the children of Israel dwelt among the Canaanites, and took their daughters to be their wives, and gave their own daughters to their sons. . . . They did not destroy the gentiles, but mingled themselves with the gentiles" (Judges 3 and Psalm 106). This racial coalescence gave rise to the Hebrew language and the Hebrew nation. The name Israel was applied to the composite Hebrew nation through the work of such leaders as Saul and David.

In Hebrew history two ideas of law came into conflict, inherited respectively from the original Israelite immigrants and from the Canaanites who previously possessed the country: (1) that all the members of a nomadic tribe or clan have a right to equal consideration under all circumstances, and (2) that the possessors, or "baals," who own the ground of a settled country have rights that supercede all others. These contrasted ideas were symbolized by the cult-names "Jehovah" and "Baal." And accordingly, when the soil concentrated in possession of great Hebrew landlords, a struggle broke out in which the Hebrew prophets took up the cause of "the poor and needy" against the wealthy adherents of the Baal-cult. The powerful warfare against Baal by the Hebrew prophets was the force that led gradually up to belief in One God who demands the practice of social justice (not socialism or communism) by all mankind.

If the Hebrew prophets, in the name of Jehovah, defended the cause of "the poor and needy" against the wealthy adherents of Baal, would this be embarrassing to teach young people? It is very different from the "orthodox" approach to the subject, even though it has nothing to do with socialism or communism.—A bulletin dealing with the problem will be sent to you upon receipt of a three cent stamp. Failure to include a stamp will bring no result.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

ered" church, growing by its witness to an expanding ethnic community which under the pressure of secularism is losing the religion of its homeland.

Tensions deriving from the problem of Fiji-Indian integration are found even among Western Christians here. They advance vigorous arguments, some advocating union of the two groups in a single church, others insisting that the Christian organizations should reflect and incorporate ethnic and cultural characteristics.

A synthesis of resources and challenges could vitalize the older Fijian church and reinforce the evangelistic outreach to the Indian community. Yet the church dare not set itself too markedly in opposition, racially or otherwise, to the community from which it draws its strength and to which it witnesses, lest it invalidate its local ministry. There is need for the world Christian community to undergird the Fijian church with prayer as it seeks to find the answer to this problem and to carry to completion the evangelization of its Indian neighbors. WINBURN T. THOMAS.

The Church Roll

Kenneth Henry, a student at Jarvis Christian College, Hawkins, Tex., was elected president of the Disciple Student Fellowship at its conference at Lake Geneva early in September.

Ellis Cowling, pastor of the Pompey and Delphi Falls (N.Y.) united churches, has been named "rural minister of the year" by the Disciples of Christ's committee on town and country churches of the home missions' planning council. He will be given official recognition at the Disciples' convention in Miami this month.

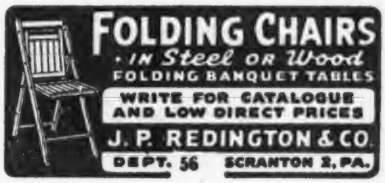
Julius Bodensieck, professor at Wartburg (American Lutheran) Seminary in Dubuque, Iowa, has been named by the Lutheran World Federation to succeed Abdel Ross Wentz, who recently resigned as editor of the 2½-million-word Lutheran encyclopedia the federation plans to publish in two volumes, in both English and German. The seven-year project was launched two years ago.

E. H. Johnson, for the past six years general secretary of the Student Volunteer Movement in New York city, has gone to Toronto to become secretary for overseas missions for the Presbyterian Church in Canada. Johnson formerly served as a missionary of that church in Manchuria and Canada.

Walter P. Offutt, Jr., church relations secretary of the National Association for the Advancement of Colored People, has been appointed associate secretary of the Protestant council of the city of New York's Manhattan division. He succeeds Herbert T. Miller, now associate secretary of the Cleveland federation of churches.

Ervin E. Krebs has resigned as director of Negro work for the National Lutheran Council's division of American missions to become pastor of Clinton Heights Lutheran Church, Columbus, Ohio. Before joining the N.L.C. staff Dr. Krebs had served in a similar capacity with the American Lutheran Church.

Recent deaths in the field of religion: Lester C. Haworth, member of the Society of Friends who for 37 years served as an executive in the national and international Y.M.C.A.'s and since 1948 had been vice-president of Haverford College, Haverford, Pa., on Aug. 15, at the age of 66. . . . John N. LeVan, Evangelical and Reformed minister who held pastorates in Pennsylvania, was the first director of his denomination's united promotion program, and represented his church in many interdenominational endeavors, on Aug. 24, at the age of 70. . . . William F. Herrmann, pastor of Immanuel Lutheran Church, Philadelphia, a founder and for the past 10 years secretary of the editorial board of *Kirchliches Monatsblatt*, the official German-language magazine of the United Lutheran Church, on Sept. 14, at the age of 66. . . . Col. Raymond Robins, widely known social reformer, prohibitionist and crusader for world peace and law enforcement, who headed American Red Cross relief in Russia 1917-18, on Sept. 26, at the age of 81, in Brooksville, Fla. . . . Harry Dean Leeper, national student secretary for the Y.M.C.A. in Japan, in the sinking of the Japanese railroad ferry Toya Maru during a typhoon Sept. 26. Mr. Leeper was a native of Farmington, Ill.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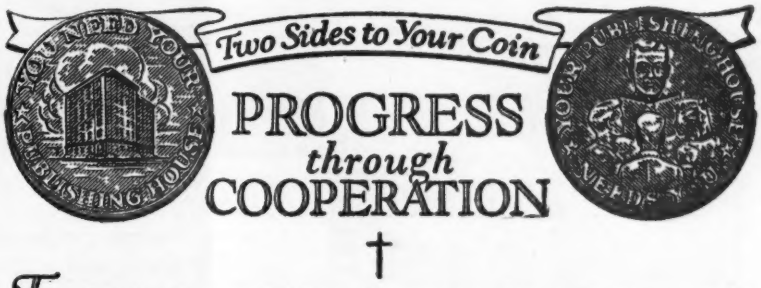

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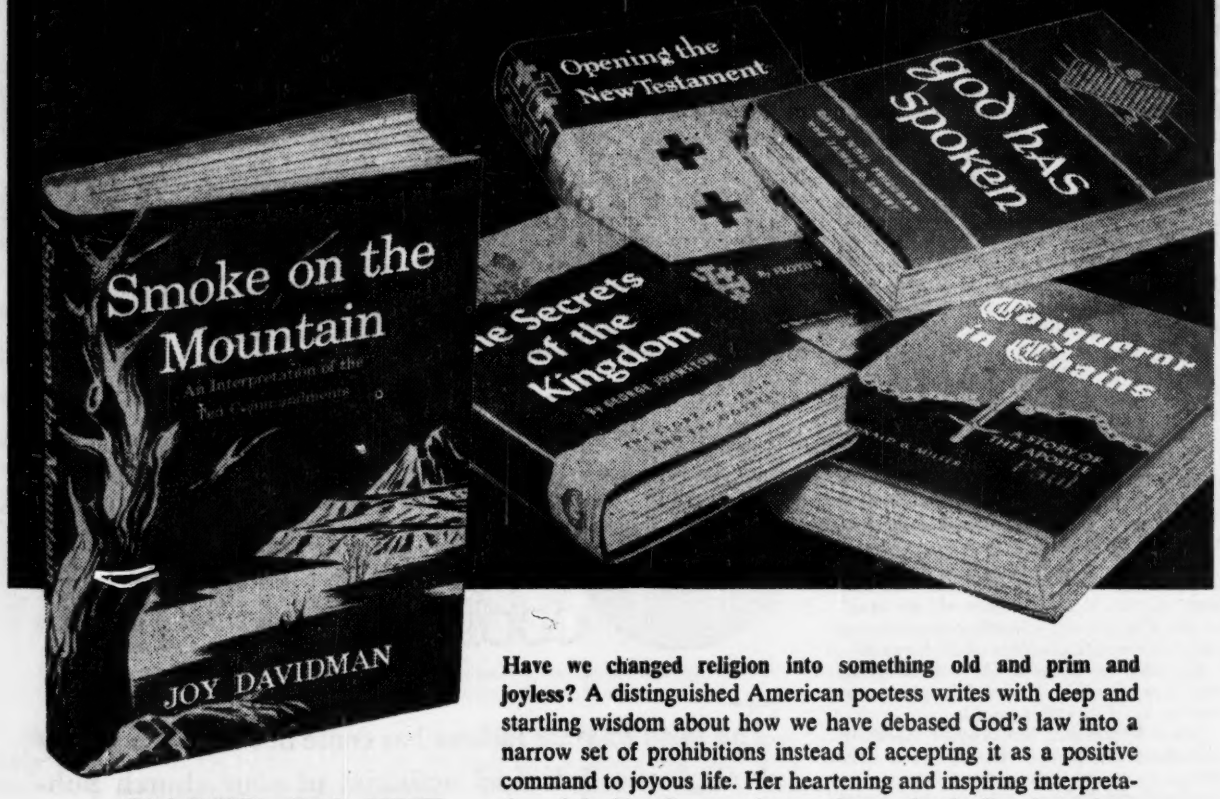

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